WONDERFUL PRODIGIES OF Judgment and Mercy:

Discovered in near

Three Hundred Memorable Histories,

Containing

I. Dreadful Judgments upon Atheists, Perjured Persons, Blasphemers, Swearers, Cursers and Scoffers.

II. The miserable ends of divers Magicians, Witches, Conjurers *&c.* with several strange Apparitions.

III. Remarkable Presages of approaching Death, and of Appeals to Divine Justice.

IV. The wicked Lives, and woful Deaths, of wretched Popes, Apostates, and desperate Persecutors.

V. Fearful Judgments upon cruel Tyrants, Murderers, *&c.* with the wonderful discovery of Murders.

VI. Admirable Deliverances from Imminent Dangers, and Deplorable Distresses at Sea and Land.

VII. Divine Goodness to Penitents, with the Dying Thoughts of several Famous Men concerning a Future State after this Life.

Collected from Antient and Modern Authors. And Imbellished with Pictures.

By *R. B.*

The Fifth Edition Inlarged.

LONDON, Printed for *Nath. Crouch* at the *Bell* in the *Poultrey* near *Cheapside*, 1699.

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Discovered in above Three Hundred Memorable Historys

By R. B.

Devils of several Shapes in Noblemans house in Germany pa.2

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TO THE
READER.

THIS small Tract cannot be thought unseasonable in this Age wherein Atheism and Impiety so much abound. And as the Holy Scriptures do sufficiently discover the Wonderful Judgments of the Almighty upon prophane and impenitent Sinners in former Ages, so the Divine Justice hath not left it self without Witness in all times since, of the like severe Vengeance against them, and since Examples commonly prevail more than Precepts, this litle Collection may by the Blessing of Heaven prevail upon some profligate Offenders, to forsake their evil ways, least they themselves be likewise made Monuments of Gods Wrath and Displeasure: And as the Judgments, so likewise the Mercies and Goodness of God hath appeared towards those that put their trust in him, or have returned to him by serious and hearty Repentance; of which we have abundant instances both in Scripture and History; and whereof I have likewise transcribed some few out of approved Historians, whose Names are added to the Relations, thereby to obtain Credit with the Reader, who may here find in a small manual, and for a small Price, what has been dispersed in several large Volumes; and so I hope will not be unacceptable to the World: Which is the desire and wish of

R. B.

CHAP. I.

Dreadful Judgments upon Atheists, Scoffers, Blasphemers, Swearers, Cursers, and Perjured Persons in several terrible Examples.

WE scarcely read of any People so Barbarous, who by the Instinct of Nature have not believed a Deity; and the denying thereof was detestable, absurd, and contrary to humane Reason among the antient Heathen, who reckoned it horrible Blasphemy. The Athenians banished Protagoras and burnt his Books, for seeming to doubt of a Deity Diagoras, sirnamed the Atheist being accused fled for fear of punishment; so they proclaimed, That whoever kill'd him should have a Talent of Silver, in value 600 Crowns: How much then is the State of Christendom to be lamented, which is generally infected with this contagious Pestilence? And how many impudent Atheists are there, who deny the Providence of God and the Immortallity of the Soul, think there is no Life to come and so live like Swine and Brute Beasts, wallowing in Lust and Sensuallity But let such mad and brutish Wretches know, that they shall be convinced of their Folly when it is too late: And they may find by the following Instances, which are of undoubted Certainty, that Divine Justice doth sometimes execute severe Judgments on such in this World, and makes them Monuments of Vengeance for deterring others, That they may hear and fear and do no more so wickedly.

I A Blasphemous Wretch drinking at an Inn, asked his Companions, 'Whether they thought Man was

'poſſeſſed with a Soul, or no? Some replied, 'The 'Souls of Men were Immortal, and that ſome after 'their releaſe from the Body lived in Heaven, and o-'thers were condemned to Hell, as we are taught by 'the Prophets and Apoſtles: He ſwore, 'He did not 'believe the Soul did ſurvive the Body, but that Hea-'ven and Hell were meer Fables, invented by the Prieſts 'to get money; and for his part, he would ſell his 'Soul to any who would buy it. One of his Compani-ons took up the Cup and ſaid, Sell me thy Soul for this Cup of Wine, which he conſented to, and drunk it off: Now the Devil was there in the Shape of a Man, who bought it again of the other Man at the ſame price, and perremptorily demanded his Soul, the whole Company affirming it was fit ſince he bought it, not knowing who it was that aſked it: So on a ſudden this Infernal Merchant laid hold on this wretch ed Soul Seller, and carried him into the Air before them all, and he was never ſeen more. *Diſcipul. de tem. Serm.* 132.

II. Some years ſince, Marlin a Scholar brought up in Cambridge, a ſcurrilous Poet, and Play maker, giving the Reins to his Wit and Fancy, denied God, & Jeſus Chriſt, blaſphemed the Trinity, and writ Books affirming our Saviour to be a Deceiver, Moſes a Seducer of the People, the Holy Scriptures to be vain and idle Stories, and all Religion a politick Cheat and Device: But Heaven by an eminent Judgment, ſtopt the Mouth of this Blaſphemer; for as he intended to have ſtabbed a perſon, whom he had Malice againſt, the other avoided the ſtroke and catching hold of his writt, he ſtabbed his own Dagger into his own Head, which wounded him ſo terribly, that he died ſoon after, Curſing and Blaſpheming to the laſt Gaſp, his laſt Breath paſſing out of Body with an horrid Oath, to the terror of all that beheld him: and herein did Divine Juſtice appear, that his own Hand that writ thoſe Blaſphemies, was made an Inſtrument to puniſh that Head and Brain, which had wickedly deviſed them. *Beards Theatre.*

III. In

III. In 1527. A young Italian, esteemed brave and valiant in Arms, was to fight with another young Man called Forchebene; they went with a great Company without the Port St. Gall: being come hither a friend to the former said, God give you the Victory, the proud young Man answered, How shall he chuse but give it me? They came to use their Weapons, and after many blows Forchebene being the Instrument of God, gave him a thrust in the Mouth, that fastning his Tongue to the Poll of his Neck where the Sword went thorow above the length of a span, he fell down dead, the Sword remaining in his Mouth: so that the Tongue which had so grievously offended, might endure punishment for so horrible a Sin, *L. Remys consid. cap.* 59.

IV. A Gentleman in Barkshire, of a great Estate, was an open contemner of Religion, a profest Atheist, and a Scorner of the Word and Sacraments, so that being Witness to the Baptizing of a Child, he would have it named Beelzebub. He was given to all Debauchery, keeping several Strumpets in his House, without shame: and so accustomed to Swearing that he could scarce speak without an Oath. This miserable Man (or rather Brute) continued long in this damnable course of Life, but at last Divine Vengeance found him out, for going a Hunting with one of his Companions, as they were discoursing of divers idle Stories, he fell on the Crupper of his Horse backward, and was taken off stark dead, with his Tongue hanging out of his Mouth, and became a terrible Example of Gods Justice against wicked Atheists. *Beards Theatre.*

V. Cluverius gives account, That in 1632. there lived in Muscovia a Nobleman, by Office a gatherer of Taxes, by name Albertus Peroscius; who when poor Men could not presently pay, used to destrain their Cattle and drive them to his own home: Now this Nobleman being from home lost all his unjust gains in one night, for all his Cattle, both those he had taken by Violence, and what he had bought wit[h] h[is]

Money ſuddenly died: This wretched Man coming home, was told by his Wife and Servants of this fearful Judgment of God, whereat he began to rave, and taking his Muſket, ſhot it up againſt Heaven, breaking out into theſe blaſphemous ſpeeches, Let him that killed my Cattle devour them. If thou wouldeſt not let me eat them eat them thy ſelf: Upon theſe furious barkings againſt God, there fell ſome drops of blood, and this wicked Man was turned into a black *Dog*, and howling ran to the dead Cattle, and began to feed upon them, and for ought I know (ſaith mine Author who wrote this ſtory preſently after) is yet feeding on them. His Wife great with Child, being terrified with the ſtrangeneſs of Gods Judgments, ſhortly after died. *Clarks Exam.* 1. *part.*

VI. Simon Churmay in 1201. having ſubtilly and acutely diſputed about the Trinity, his friends perſuaded him to put it into writing, that ſo the Memorial of ſuch excellent things might not be loſt, but he

proudly brake forth into this Atheiſtical Speech, 'O 'Jeſule, O Jeſule, &c. O little Jeſus, O little Jeſus, how 'much have I confirmed and advanced thy Law in this 'Queſtion? but if I had a mind to deal crofly, I know 'how with ſtronger Reaſons and Arguments to weaken 'and diſprove the ſame: Which was no ſooner ſpoken but he was ſtruck dumb, and became an Ideot, and a Mocking Stock to all that ſaw him. *Mat. Paris.*

VII. One Michael a blaſphemous Jew, as he was banqueting with his Companions fell to Blaſpheming Chriſt and his Mother, boaſting, That he had gotten the Victory over the Chriſtians God, but as he went down ſtairs out of the Room he fell and brake his Neck. Fincelius. Pirieres who writ a blaſphephemious Book, openly mocking at God and all Religion, fell into deſperate deſpair, and though ſtrict watch was kept about him, yet he killed himſelf. *Theat. Hiſt.* In 1502. Hermanus Bilwick, a Grand Atheiſt, and a notable Inſtrument of the Devil, affirmed, 'That the World never had a beginning as fooliſh Mo-'ſes dreamed, and that there were neither Angels, 'nor Devils, nor Hell, nor future Life, but that the 'Souls of Men periſhed with their Bodies, and that 'Jeſus Chriſt was a Seducer of the People, and that 'the Faith of Chriſtians and the Holy Scriptures were 'meer vanity. Theſe Opinions full of Atheiſm he was ſo hardened in, that he avouched them to the Death and was with his Books burnt in Holland. *Theat. Hiſt.*

VIII. A Rich man at Halberſtadt in Germany, abounding in worldly happineſs, gave up his whole Soul in delighting therein, ſo that he had no ſenſe of Heaven or Religion; yea he Atheiſtically ſaid, That if he might lead ſuch a Life continually upon Earth, he would not envy thoſe that enjoyed Heaven, nor deſire to exchange his condition with them: But it pleaſed God to cut him off by Death, and ſo the pleaſures which he doated on came to an end; after his death there were ſeen ſuch Diabolical Apparitions in his Houſe, that no Man durſt inhabit it: For every day

there appeared the form of this Epicure, sitting with a great many Guests, drinking, carousing and making good cheer, the Table being furnished seemingly with all manner of Delicacies, and attended on by Fidlers, Trumpeters, &c. so that whatever he delighted in while he was alive, was there daily to be seen, God permitting Satan to deceive mens sight by such Appearances, to deter them from living in such a course of Impiety. *Theat. Hist.*

IX. Martiques, Governor of Brittany in France, in the War against the Protestants, perswaded them to yield to the King, since their strong God had now forsaken them, and scoffingly said, It was time for them to sing, Help us now O Lord, for it is time; but he soon found their strong God was able to defend them, and to confound the proud, he himself being slain in the Siege. *Acts and Mon.* Libanius a Sophistical Atheist being at Antioch, demanded blasphemously of a Religious Man, What the Carpenters Son did & how he employed himself? Who by Divine Spirit replied, The Creator of the World, whom thou disdainfully calleſt the Carpenters Son, is making a Coffin for thee, to carry thee to thy Grave: The Sophister laughing went away, but in few days after died, and was buried in a Coffin according to the Prophecy of that Holy Man. *Beards Theatre.*

X. Neither hath Divine Vengeance left it self without Witnesses against Cursers, who denying God give themselves to the Devil; as appears by these dreadful Examples. A Souldier travelling through Murcia in Almaign, finding himself not well went to an Inn, and delivered to his Landlady a sum of Money: Being recovered he demanded his Money, but the Woman consulting her Husband denied the receipt of any, and accused him of wrong in demanding what she never received: the Souldier enraged, accused her of Cheating him. The Man of the House though privy to all before, yet thrust the Souldier out of Doors; who being abused drew his Sword and

ran against the Door with the point, whereat the Host cried out Thieves, Thieves, affirming he would have entred his House by Force, and Robbed him; to the poor Souldier was cast into Prison, and ready to be condemned to Death; but the day wherein Sentence was to be pronounced the Devil entred the Prison, and told the Souldier, That if he would give himself Body and Soul to him he would deliver him: The Prisoner replied, he had rather dye being innocent, than to be delivered upon that account. The Devil represented the Danger of Death wherein he was, and used all manner of craft to delude him, but finding his Arguments ineffectual he left his suit, yet promised to revenge him upon his Enemies for nothing, advising him to declare his innocence, and the wrong he suffered, and to intreat the Judge, That one in a Blew Cap, who was in the Court, might make his defence for him; (now he in the Blew Cap was the Devil.) The Souldier accepted his offer, and being called to the Bar, desired to have his Attorney who was there present to plead his Cause, which being granted, this crafty Lawyer began cunningly to defend his Client, affirming him, To have been falsly accused, and so would be unjustly condemned, and that his Host did with hold the Money, and offered him violence; and to demonstrate it reckoned up every Circumstance, yea the very place where they had hid the Money. The Host impudently denied all, wishing That the Devil might take him Body and Soul if he had it. This subtil Attorney in the Blew Cap. finding the advantage he looked for, left off his pleading, and seizing on the Landlord, carried him out of the Court into the Air, and he was never after seen: thus was the Souldier delivered, to the astonishment of all who were Eye Witnesses of this terrible Judgment upon this perjured, cursing Innkeeper. *Wierius of Spirits lib.* 3.

XI. Luther Relates, That a debauched Person at every word almost had the Devil in his Mouth, tho' often reproved and exhorted to correct so detestable a

Custom: So continuing in this damnable practice, it happened as he was passing over a Bridge, he fell down, and in his fall he cried out, Hoist up with an hundred Devils, which he had no sooner uttered, but the Devil whom he had called for so oft strangled and carried him away. In 1551. at Megalapole, the People being drinking and carousing at Whitsuntide, a Woman commonly named the Devil in her Oaths, till he that had been called upon so often, came and carried her thorow the Gate aloft into the Air, before all the Company, who with astonishment observed her hanging in the Air, and then falling on the ground they found her stark dead. *Wierus.*

XII. About this time there dwelt in a City of Savoy, a Man of a very vicious Conversation, and a monstrous Swearer, whom many good Men reproved for his wicked behaviour yet he would not reform his ways. Now it happened that the plague was in the City, and he being infected, himself, his Wife and Kinswoman withdrew apart into a Garden House that he had; in this his extremity, the Ministers continually exhorted him to repentance, but he was so far from being moved, that he seemed daily to harden himself in his ill course of Life: one day as he was swearing, denying God, giving himself to the Devil, and calling for him with horrid vehemency, behold the Devil appeared, and carried him into the Air his Wife and Kinswoman seeing him fly over their Heads: In this transportation, his Cap fell off, and was found at the Roofne, but himself was never seen after. The Magistrate advertised hereof, came to the place, and took the Depositions of the two Women upon Oath, of what they had seen. *Wierus of Spirits.*

XIII. Martin Luther writes, That a Priest who had been a Protestant and Apostatized to Popery, thundering out bitter Curses against Luther in the Pulpit, at a Town called Ruthmerwald, wishing If Luther's Doctrine were true, a Thunderbolt might strike him to death; three days after arose a mighty Tempest

with Thunder and Lightning, whereof this Priest was extreamly afraid, his guilty Conscience accusing him that he had spoken wickedly against the Truth, so he ran into the Church, and fell to his Prayers before the Altar, but Vengeance found out his Hypocrisie for he was struck with Lightning; and tho' with difficulty recovered to Life, yet as he was led home through the Church yard, another flash burnt him from the Crown of the Head to the Sole of the Foot, as black as a Shoo, dying with a manifest mark of Divine Justice upon him. *Luth. Col. Min.*

XIV. Henry Earl of Schwartzenburg, used to wish he might be drowned in a Privy: He being in St. Peters Cloister in Erford with Frederick Emp. of Germany, the Emp. having occasion to go to the Privy, was followed by some of his Nobles, and Schwartzenburgh, when suddenly the floor under them began to sink, the Emp. took hold of the Iron Grates of a window whereat he hung by the hands till help came, some of the Gentlemen fell to the bottom and were drowned, and amongst others this Earl. *Wanley Hist. Man.*

A young Courtier at Mansfield used upon any earnest asseveration to say, The Devil take me if it be not so; and the Devil indeed took him while he slept, and threw him out of an high window, where, though by Gods good Providence, he escaped with Life, yet he learnt by experience to bridle his Tongue from all such cursed speeches, this being but a taste of that Divine Wrath which hath happened upon such profligate wretches. *Cyriac. Spangen.*

XVI. In 1557. At Forchenum in Germany, a Priest both crooked in Body and Mind, through Age and ill Nature, and so infirm that he could not go but upon Crutches, yet he would be carried up into the Pulpit to Preach a Sermon; his Text was in the 1 Corinthians cap. 11. From whence he took occasion to defend the Mass, and other Errors of the Papists, and then breaking forth into a rage, he uttered these Blasphemous speeches; Oh Paul, Paul! If thy Doctrine touch-

ing the Receiving of the Sacrament in both kinds be true, and if it be a wicked thing to receive it otherwise, then would the Devil might take me, and turning to the people he said, If the Popes Doctrine concerning this Point be not true, then am I the Devils Bondslave, neither do I fear to pawn my Soul upon it: These and many other horrible words he used, till the Devil came indeed, in the shape of a tall black man, terrible of Countenance, with such a noise and wind that the People were afraid the Church would have fallen on their Heads, yet without hurting any, he took away the Old Priest and carried him so far, that he was never heard of. The Bishop of Rugenstine's Brother hardly escaped, for he defending himself with his Sword, wounded his own Body, and very narrowly saved his Life. After this many Visions were seen about the City, as Armies of Men seeming ready to enter and surprize them. A noise was heard in the Church, while they were Baptizing a Child, all for the abominable blasphemy of this Prophane Priest. *Beards Theatre.*

XVII. At Offer, a Village in Germany, a Woman gave her self to the Devil both Soul and Body, caused

horrible Curſings both againſt her ſelf and others, upon all occaſions, but eſpecially at a Marriage in that Village: and though the Company exhorted her to leave off, yet ſhe continued therein. The People were ſet at Dinner, and very merry, when the Devil taking her away before them all, tranſported her into the Air with horrible out cries and roarings, and carried her round the Town, ſo that the Inhabitants were ready to die for fear; and then tore her Body into four pieces, leaving a quarter in the four high ways as Witneſſes of her puniſhment; and returning to the Marriage he threw her Bowels upon the Table before the Mayor of the Town, ſaying, Behold theſe Diſhes of Meat belong to thee, whom the like Deſtruction awaiteth, if thou doſt not amend thy wicked Life. The Reporters hereof were, John Herman Miniſter of that Town, the Mayor, and all the Inhabitants. *Beards Theatre.*

XVIII. In 1553. near Belliſina in Helvetia, three prophane Wretches playing at Dice on the Lords day one called Ulrick Schæterus having loſt much Money, at laſt expecting a good caſt, he brake forth into this blaſphemous Speech, If fortune deceive me now, I will thruſt my Dagger into the very Body of God as far as I can; and the caſt miſcarrying, he drew his Dagger and threw it up againſt Heaven with all his ſtrength, when behold the Dagger vaniſhed, and five drops of Blood fell on the Table before them, and immediately the Devil came and carried away this Blaſphemous Wretch, with ſuch a noiſe that the whole City was aſtoniſhed; the other two diſtracted with fear, ſtrove with all their might to wipe the drops of blood from the Table, but the more they wiped them the clearer they appeared. The Rumor of this dreadful Accident brought multitudes to the place, where they found the two Gameſters waſhing the Board, whom they bound in Chains and carried toward the Priſon; but in going thorow the Gate of the City one was ſtruck dead, with a number of Lic-

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and Worms creeping out of him: The third to avert Divine Indignation, the Citizens without further Tryal put to Death. The Table with the spots of blood thereon, was reserved as a Monument of this fearful Judgment Clarks Examples. p. 1

XIX. One W. Hacket used in discourse to curse himself in this manner; If it be not true then let a visible confusion come upon me, and he wanted not his wish: For in 1591. Ed. Coppinger and H. Arthington, two Gentlemen, associating with this Hacket, who had been a lewd Person but now pretended great Reformations; these three ran into divers strange opinions and coming to his Lodgings in London, Hacket told them that he was anointed with the Holy Ghost; then Coppenger asked what his pleasure was to command them; Go, saith he, and proclaim in the City that Jesus Christ is come with his Fan in his hand to judge the Earth; and if they will not believe you let them come and kill me if they can: Coppinger answered, That it should be done; so he and Arthington ran into the Streets, and proclaimed their Message; and when by the confluence of People they could go no further, they got up into two empty Carts in Cheapside, crying Repent, Repent, for Jesus Christ is come to Judge the World: And pulling out a Paper read many things concerning the Calling and office of Hacket, as how he represented Christ by taking part of his glorified Body, *&c.* They called themselves the Prophets, one of Justice, the other of Mercy. The Citizens being amazed took Hacket and carried him before a Justice, who committed him, and being found guilty of Sedition and Traiterous Words against the Queen, he was hanged on a Gibbet in Cheapside, uttering horrible Blasphemy against God. Coppinger died next day in Bridewell, and Arthington made a publick Recantation. Thus the curse of Hacket happened to him according to his Wish. *Beards Theatre.*

XX. In the City of Astorga, a Mother in her rage cursed one of her Sons with detestable Maledictions,

wishing, The Devils in Hell to take him; and that they would fetch him out of her presence, with many other horrible Execrations: This was about ten a Clock in a dark night, the Boy for fear went into a little Court behind the House, from whence he was hoisted up into the Air, by Men in appearance with grim Countenances of large Stature, and were indeed evil Spirits. who carried him away with such swiftness, (as he confessed) that it was impossible for any Bird in the World to fly so fast and falling down amongst Bushes, he was drawn thorow the thickest of them all over torn and rent both in his Cloaths and Body, he then began to call on God for help, upon which these cruel Fiends brought him back thorow the Air, and put him thorow a little Window, in a Chamber in his Fathers House, where after much search he was found in this pitiful Condition, and almost distracted with fear: And thus tho they had no power to deprive him of Life, yet God suffered them to afflict the Parents in the Son for such horrid wickedness. In a Town of Misnia in 1552. A passionate Father observing his Son to be slack in his business, wished he might never stir from the place, which he had no sooner spoken but his Son stuck fast indeed, nor could by any means be removed, no not to sit or bend his Body, till by the Prayers of good Christians, his pains were mitigated tho not remitted; three years he continued standing with a Post at his Back for his ease, and four years sitting and then died, nothing weakened in his understanding, and not doubting of his Salvation through Christ: When he was demanded how he did, his Answer usually was. That he was farmed of God, and that it was no Man but the Mercy of God only that must release him. *Clark's Examples.*

XIX. A young Gallant, that was a monstruous Swearer, riding in Company of divers Gentlemen, out of Cornwall in the days of Ed VI. he began to curse and blaspheme horribly, whom Mr. Haims a Minister with mild words reproved, telling him, He should one

day answer for it, the Gentleman being in a fume, bid him, 'Take no thought for him, but prepare for 'his own winding sheet; Well (saith the Minister) A-'mend for Death gives no warning, as soon comes the 'Lambs Skin to the Market, as the old Sheeps: Gods 'wounds (said he) care not thou for me, still raging worse and worse, till going on their Journey they came to a great Bridge over an Arm of the Sea, in passing of which this swearing Gallant spurred his Horse with such fury, that he leaped clear over the Bridge with the Man on his back, who as he was falling cried out Horse and Man, and all to the Devil. This terrible story Bishop Ridley delivered in a Sermon at Pauls Cross. *Acts and Mon.*

XXII. A Man in Lincolnshire, used to swear by Gods pretious Blood, and would not take warning, at length falling Sick, he was perswaded by his Friends to Repent, whose Counsel he rejected, and hearing the Bell Toll, in the very pains of Death he started up, swearing God's Wounds the Bell tolls for me, but he shall not have me yet; whereupon the Blood issued from all the Joynts and Parts of his Body, as Mouth, Nose, Wrists, Knees, Heels, Toes, *&c.* & so he miserably ended his wicked Life. Mr. Perkins. Another had a wicked custom of swearing by Gods Arms; in the end his own Arm being hurt with a Knife, was incurable, but rankled and festered, and at last rotted and fell away peicemeal, and himself through anguish and pain died. Mr. Philip Stubs.

XXIII. One hearing Perjury condemned, and how it seldom escaped Punishment, he in a bravery said, 'I 'have often forsworn my self, and yet my right Hand is 'no shorter than my Left; which words he had scarce uttered, when such an inflamation arose in that Hand, that he was forced to have it cut off, whereby it soon became shorter than the other. Clarks Examples, p 1. A young Lady of a considerable Estate in Saxony, promised Marriage to a young Man of a mean Fortune, 'e foreseeing that wealth and inconstancy might alter

her mind, freely discovered his thoughts to her, whereupon she made a thousand Protestation; of her Constancy; wishing, 'That if ever she married another, 'the Devil might take her away on the Wedding-day, yet a Person of more wealth making his Addresses to her, she was married to him: A great Feast was provided, and while they were at Dinner, two Men on Horseback came to the House, and as Strangers were invited to the Feast; after Dinner one of them desired to lead the Bride a dance, and taking her by the Hand led her a turn or two, and then in the presence of the Bridegroom and all her Friends, he caught her up in his Arms, crying in vain for help and hoisted her into the Air, vanishing away with his Companions and Horses, and was never seen more

Sword for Swearers.

XXV. A Noble-man in Silesia having invited many to a costly Feast, it happened that instead of his Friends, he only received their Excuses for not coming, at which in great rage he broke out into these words; 'Since all these people have thus failed me, 'I wish so many Devils of Hell would feast with me 'to day, and eat up my Provision made for them: and so in fury left his House and went to Church: He had not been there long, when a great Troop of Horse-men arrived at his House, black and of extraordinary Aspect and Stature, who alighting in the Court called a Groom to take their Horses, and bid another of the Servants to run to his Master and tell him his Guests were come: The Servant amazed, runs to the Church, and with short breath, and the little sense he had left give his Master an account of what had fallen out; the Nobleman calls to the Preacher to break off his Sermon, and help him with his Spiritual Counsel and Advice, who orders all the Servants to depart the House. In the mean time the Nobleman with the whole Congregation, came within view of the House, which the Servants in great affright had forsaken, but for haste had left behind a young Child, the

Noble-

Nobleman's Son, sleeping in the Cradle. By this time the Devils were revelling in the Dining Room, and making a great noise as if they had saluted and welcomed one another; they looked through the Casements, one with the Head of a Wolf, another of a Bear, a Cat, a Tyger, *&c.* taking Bowles and quaffing as if they had drank to the Master of the House. The Nobleman seeing his Servants safe, remembred his Son, and asked What was become of the Child; these words were scarce spoke, when one of the Devils had him in his Arms, and shewed him out of the window. The Father at this sight, being almost without Life, spying an Old Servant of his fetched a deep sigh, and said, Ah Me? What shall become of the Infant? The Servant replied, Sir by God's help I will enter the House, and fetch the Child out of the Power of that Devil or perish with him, to whom his Lord said, God Prosper thy Attempt & strengthen thee: The Minister blessing him, he goes into the House, and coming into the next Room where the Devils were rioting, he fell on his Knees, and commended himself to God: Then pressing in, he beheld them in their horrible shapes, some sitting, some standing, some walking. They all came and asked him, What business he had there; He in a great Sweat & Agony, yet resolved in his purpose came to the Spirit which held the Infant, and said, 'In 'the Name of God deliver this Child to me, who answered, 'Let thy Master come and fetch him, who 'hath most Interest in him; The Servant replyed, I 'am now come to do that Office and Service to which 'God hath called me, by virtue of which, and by his 'Power, lo I sieze upon the Innocent; and so snatching him from the Devil, & carryed him out of the room at which they called aloud after him, 'Ho 'thou knave, leave the Child to us, or we will tear thee 'in pieces; but he unterrified with their Diabolical Threatnings, brought away the Infant and delivered it to the Father. After some days the Spirit left the House, and the Nobleman returned to his Ancient

Possession. Now, though the Devils had no power to hurt any, but only destroyed the Victuals, yet it may be a warning to avoid wicked and rash Wishes and Curses. Heywood of Angels.

XXV. Godwin Earl of Kent sitting at Table with King Edw. the Confessor, one of the Cup-bearers stumbled but did not fall, whereat Godwin laughing, said, 'That if one Brother had not help'd 'another (meaning his Legs) all the Wine had been 'spilt: At which the King calling to mind his Brothers death who was slain by Godwin, answered, So should 'my Brother Alfred have helped me had it not been for Godwin. Godwin excused himself and said, If 'I be any way guilty of Alfreds Death I pray God I 'may never swallow down a Morsel of Bread more; but he swore falsly and was choaked in the presence of the King before he stirred one foot from the place. Beards Theatre. In the days of Q. Mary, John Cooper a Religious Man, was falsly accused by one Grimwood, for Treasonable Words against the Q. and was put to death; but this perjur'd Villain being after about his labour in the Harvest and in good health, his Bowels fell out of his Body, and so he miserably dyed. Acts and Monuments.

XXVI. Narcissus, Bishop of Jerusalem, though famous for his Virtues and Faithfulness in Reproof of Vice, was falsly accused of Incontinency by three Suborned Varlets, who bound their Accusations with Oaths and fearful Imprecations. The first at the close of his Testimony, added, 'If I say not the truth, 'I pray God I may perish by Fire: The second said, 'If I speak any thing of falshood, I pray God I may 'be consumed by some filthy and cruel Disease: And said the third, If I accuse him falsly, I pray God I 'may loose my sight and become blind. This wicked charge was not believed by such as knew the great Integrity of the Bishop; yet the good Man, partly for grief of such a scandal, and partly to retire from worldly Affairs, left his Bishoprick and lived privately:

But

But his forsworn Accusers escaped not: For the first had his House set on fire unknown how, and himself and Family burnt to Ashes. The second languished away under a loathsom Disease. The third, seeing the woful ends of his Companions confessed all the complotted Villany, and lamenting his Crime, continued weeping till he lost his sight; and thus God said Amen to all that they had presumptuously wished upon themselves. Euseb. lib. 6.

XXVII. Uladislaus, K. of Poland and Hungary had unfortunately fought against the Turks, at the Mountain Hæmus, and taken Carambey the General of their Army; by which Victory, he occasioned Amurath, Emperor of the Turks, to make Peace; which was solemnly sworn to by the King of Poland upon the Holy Evangelists, and by Amuraths Ambassadors upon the Turkish Alcoran. But the Pope and other Christian Princes said, It was unreasonable, unprofitable and dishonourable; so Cardinal Julian is sent by the Pope as his Legate, to break the Peace, and to break the Peace, and to absolve the King from his Oath: The young King by their perswasions breaks the League, and undertakes the War with greater vigor than ever, advancing with his Army to Varna, doing all the mischief he was able to the Enemies Country. The great Turk returns out of Cilicia and enters Battle with the Christians. At first the Turks were beaten, with great slaughter and ready to fly: Amurath seeing all in danger, beholding the Picture of Christ Crucified in the displayed Ensigns of the Christians, he pluck'd the late League out of his Bosom, and holding it in his Hand with his Eyes cast up to Heaven said, Behold thou Crucified Christ, this is the 'League thy Christians in thy Name made with me, 'which they have without cause broken, now if thou 'be a God, as they say thou art, and as we dream, 'revenge the wrong done unto thy Name, and Me, 'and shew thy Power upon thy perjured People, who 'in their deeds deny thee their God. After this, the

rtune of the Battle was quite changed, for King lad'slaus was slain, his Head cut off by a Janizary, nd fastned to the end of a Launce, and Proclamation ade that it was the Head of the Christian King, by hich the rest daunted fled; Julian the Legate who xhorted to this War was slain, and his Body exposed o the scorn of the Soldiers, who being a Priest, had ontrary to the Law of Nations perswaded to break he Peace. This Battle was fought in the Year 1444. urkish History.

Burghard A. B. of Magdeburgh, tho' he ought to ave punisht Perjury in others, yet he thrice broke his Oath to the Senate and People of Magdeburgh; for irst he besieged them with a great Army, and though hey redeemed their liberty with a sum of Money, he wearing not to besiege them any more, yet without egard to Faith or Honesty he returned a new to the Siege, but his Perfidiousness did not prosper, for he was taken prisoner at the next assault; yet he so appeased them with his humble demeanour and repeated Oaths never to trouble them any more, that they freed and restored him to all his Dignities. Yet the Arch Bishop procured a Dispensation for his Oath from he Pope, and began to vex and murder the Citizens whom he had vowed to protect: but Vengeance overook him, for being catcht once again and Imprisoned, while his Friends were treating for his Liberty, he Jaylor beat him to Death with an Iron Bar, and so at last his Perjury found its desert. Beards Theatre.

In 1661. A Woman in Derbyshire having couzened a Boy of some Money, was charged with it, but she stiffly denied it, and prayed God, That the Earth might open and swallow her up quick if she had it, and immediately the Earth under her opened, and she sunk into it, and being digged for was found nine foot under the Earth, and that very Money in her Pocket, Clarks Exam. 2 vol.

In 1551. Five Drunken Men in Bohemia prophan'd the Name of God with horrible Blasphemies, and the Pu-

Picture of the Devil being painted upon the Wall, they carouſed healths to him, which the Devil pledged ſoon after, for next morning all five were found dead, their necks being broken and quaſhed to pieces as tho' a wheel had gone over them, blood running out of their Mouths, Noſtrils and Ears, to the aſtoniſhment of the Spectators. John Fineel.

XXVIII. At Eſtinga in Germany, a Nobleman having loſt much Money at Play fell into horrible Execrations, commanding his Man to bring his Horſe to ride home in a very dark night; his Servant diſſwaded him, affirming how dangerous the way was by reaſon of the Waters and Fens, whereat he began to rage and ſwear the more, and reſolved to go; but as he was riding along, he encountred with many evil Spirits, who beſet the Nobleman and threw him off his Horſe; now there was in his Company a virtuous and valiant Gentleman who ſet again him on his Horſe, and held him on one ſide, whom when the Spirits durſt not attempt, by reaſon of his innocence, they vaniſhed, the Nobleman was carried to a Monaſtry, where he lay three days and died. Loicernus. A Vinter accuſtomed to Blaſpheming, Swearing and Drunkenneſs, and to entertain ſuch as were like himſelf to ſwallow his Wine, upon the Lords Day ſtanding at the door with a Pot in his hand to call in more Gueſts, a violent Whirlwind carried him up into the Air in the ſight of all, and he was never ſeen more. Beards Theater.

XXIX. In Holland in 1681. Theo. Paludamus, a Proteſtant Miniſter at Lewarden in Friezland, writes that Dowce Sitſes, a Maſon in that Country, being reported to be in a deſperate condition, he accompanied a Gentleman, ſent to him by Order from the Lords of the Provincial, where they found two Chirurgions and their Servants buſie in making Plaiſters, and dreſſing the Patient, and he in a moſt lamentable condition, his Hair was burnt off his Head to his Ears; his whole face burnt except his Eyes, his Arm

burnt in several Places, his Hands to the ends of his Fingers were burnt like a roasted Fowl, but could move all his Fingers; his Breast and Back burnt in several places, and yet his shirt whole; his Belly under the Navel the breadth of an hand was black, in which place the Chirurgeons made several Incisions and he felt it not; his Privities, Hips, Thighs and Legs were terribly burnt, yet not his Stockins; his Feet were also burnt, and indeed no part was free. After he was dresst, and had got a little Breath, both he and his Wife gave the following account upon Oath. That June 15. at night this Dowee Sirses came drunk into a Tavern, where he with the Man of the House and another drank three Quarts of Wine, and coming home at ten at night he lay down to sleep on Cushions in the Kitchen, and fell into a dream of a story he had read in a Book of Simon de Uries, of a Company that danced in Masquerade, with every one a lighted Torch in their hand and burnt one another. He awaking stood up, thinking to go into the Yard to make Water, and of a sudden found himself of a light flame in the midst of the room, which burnt him thus dreadfully, and some part of his Cloaths, upon which he cryed out for help, but none came; then he began to faint, and in this distress crying out, O God be gracious to me a poor sinner, the flame ceased in the twinkling of an Eye, but he growing faint, laid his head upon a Cushion in the room; about two in the Morning his Wife came down and found him in this sad condition, and felt something under her feet like a parcel of burnt Rags, and taking hold of her Husband had only a burnt piece of his sleeve in her hand, whereupon she cries, O Lord Dowe, thou art grievously burnt: He answered, the Devil hath brought me in this Case; upon which she called in the Neighbours and Chirurgions; his Wife said he was given to Drunkenness, and often reproved in vain, that he drank much Brandy and strong Liquors, tho' he had often sworn against it, Wishing that if he were

drunk again, the Devil might tear him Limb from Limb, so God made the Devil Executioner of his Judgment to bring this miserable Mans own curse upon him, not one Limb or Member left being upon him.

Drunkard forewarned.

XXX. John Duncalf of Kings-Swingford in Staffordshire, in January 1677. coming to the House of Humphrey Baby at Grangwell, He begged of the Woman Victuals and Drink, who knowing and compassionating his Condition freely gave it him; but while she was stoopiug to draw him some Drink he stole her Bible, and sold it for three shillings to a Maid not far off, whereby the Woman came to hear of it, and paying the Money received it again, but could not hear what was become of the Man: A while after John Duncalf hearing it discoursed that he stole a Bible, grew angry and gave out threatning words against a young Man that reported it: but being severely charged, he denied it fiercely wishing, his Hands might rott off if it were not true, which he had no sooner uttered but by his own Confession to divers that came to see him in his miserable condition, He immediately had an 'inward horror and trembling upon him, and a dread 'and fear of the Divine Majesty and Justice of God 'which fear and working of his Conscience continued 'many days after; and being asked, Why he did not 'confess his Wickedness, and endeavour that the Bible might be restored to the Owner he answered 'The Devil and his own Heart would not suffer him 'but that within a few days after his Cursing himself 'his flesh began to look black at the Wrists of his Hands 'and so continued divers weeks before it did sensibly 'rot, when he finding himself weak and faint, and fearing an Ague, was going to his acquaintance, but not being able to go further laid himself down in a Barn and there continued two days and nights before he was found, from whence he was removed to another Barn near Wolverhampton. His flesh began first to rife in great Knots and Lumps at his Wrists and Knees, and bre

break and run, and after to shrink from the Bones; white putrid matter came out abundantly, causing exquisite pain and torment, and the smell was so offensive that those who came to visit him (who were many thousands) were not able to stand without Door, except they had Herbs and other things to smell to: After this, many little Worms came out of his rotten flesh, and both his Legs fell off at his Knees, and then both his Hands; he constantly acknowledging it to be the just Judgment of God, for this fearful cursing of himself, and for all his other sins, desiring the Prayers of some Reverend Divines who came to visit him in his Misery, 'That God would give him Repentance, 'and pardon his Sins of Idleness, Stealing, Lying, Cur-'sing, Swearing, Drunkenness, Unclean Thoughts, 'and constant Prophaneness, and that he would save 'him for Christs sake, and give him Patience in the 'mean time. Thus he continued a dreadful Spectacle of Divine Justice for some Weeks, and then died. Thus tho Sentence against every evil Work is not always executed speedily, yet God leaves not himself without witness in this as well as in former Ages, as manifestly appears by the foregoing dreadful Examples.

CHAP. II.

The miserable Ends of Magicians, Conjurers and Witches; with an Account of Apparitions, Possessions and other wonderful Feats and Illusions of the Devil.

THat there are really Magicians, Conjurers and Witches, who have Commerce and Familiarity with evil Spirits, is so clear from Holy Scripture, Councils, Canons and Civil Laws, that none but A-

theists who would persuade themselves there are no Spirits, and consequently no other Life after this, deny it; but since the reallity of this Converse with Demons, and their Appearances, and Possessions has been so clearly demonstrated by Persons of acute Learning and Judgment, who have fully answered all Objections: I shall not engage in the Controversy, but give an account of the miserable Deaths of some Persons concerned in these cursed Arts, and of some remarkable Apparitions and Actions of evil Spirits, and their possessing of the Bodies of Persons, and tormenting them; with other strange Feats and Illusions of Satan. Collected from approved Authors; with the danger of being vainly curious, in knowing future Events, or to enquire of these Secrets, which is so strictly forbid in the Law of Moses.

I. Saul, the first King of Israel, being much disturbed for fear of the Philistines, would by all means know the issue of this doubtful War, and whereas whilst he obeyed the Commands of God, he had cleared his Realm of Witches and Inchanters, yet is now so senseless, as in his extremity to ask Counsel of them, adding this wickedness to the rest of his Sins, that the measure might be full: So he went to a Witch to know his Fate, who caused a Devil to appear in the shape of Samuel, and foretel Gods just Judgment upon him in the final destruction both of himself and Family.

An Example not unlike this, was Natholicus K. of Scots, who after he had usurped the Crown, by much bloodshed, endeavoured by the same means to establish it, and as guilt is accompanied with suspition and fear, he sent a trusty Servant to a Witch, to enquire how long he should enjoy the Crown, and how many 'years he should live; the Witch answered, That he 'should not live long, but be murdered, not by his E-, nemy, but by his familiar Friend. The Messenger was earnest to know who should kill him, she answered, He himself should do it: the Man at first heard

this with deteſtation, abhorring the thought of it, but conſidering it was not ſafe to diſcover the Witches anſwer, and on the other ſide that it could not be long concealed, he reſolved rather to kill the Tyrant with the favour of many than to let him live with the hazard of his own Head, ſo he deſired to ſpeak with the K. in private about the Witches anſwer, and there ſlew him. Let all that run to Witches, either for loſt Goods, recovery of their own and Friends Health, or other occaſions remember this Example. Buchan. Hiſt. Scot,

III. Divers Authors record the manner of their entring into that curſed Profeſſion, and the Ceremonies thereof diſcovered by thoſe who have renounced thoſe deteſtable practices. The Witches and Wizards being met at a place and time appointed, the Devil appears in Humane ſhape, admoniſhing them to be faithful, and promiſing them long Life; then thoſe preſent recommend the Perſon who is to be Entred, The Devil reqires him to renounce the Chriſtian Faith, and worſhip and give himſelf to him Body and Soul for ever, and bring as many as poſſible into the ſame Society, ſo with certain Ointments he is confirmed therein. Manlius writes, that in 1553 two Witches ſtole a Neighbours Child, cut it in pieces and put it into a Kettle to Boil, when the ſorrowful Mother looking for the Infant, came by chance into the Houſe and found the Limbs thereof, for which abominable Fact they were burnt having confeſſed their Villany. Two other Witches killed abundance of Children; and in Germany eight Witches confeſſed they had murdered 145 Children in making their Ointments; they are alſo reported to have each a Spirit or Imp, to aſſiſt and obey them in all things, and to give them notice of their meetings, at which time they ſeparate themſelves from Company, and night being come ſtrip and anoint themſelves, and then are carried out of the Houſe either by the Window, Door or Chimney mounted on their Imps to their meeting place, which ſometimes

is many hundred miles off, where they find great numbers of Wizards and Witches who all reverence Lucifer on his Throne, proclaiming him their Lord and King; this ſolemnity finiſhed, they ſit at Table, where no delicate Meats are wanting to pleaſe their Appetites; after which they dance, and the Incubuſſes in the ſhape of proper Men ſatisfie the Luſts of the Witches, and the Succubuſſes ſerve for Whores to the Wizards: ſometimes the Devil commands each to tell what wickedneſs he hath done, and according to the deteſtableneſs thereof he is Honoured and Applauded. Theſe and many other wonderful things are mentioned by Authors of Credit, and many Perſons have made confeſſion thereof.

IV. In 1545 Rebecca Jones being ſuſpected for a Witch, was brought before Sir H. Grimſton and Sir T. Bows Juſtices of Eſſex, to whom ſhe voluntarily confeſſed, 'That about 25 years before, living with 'John Biſhop in that Country, there came one morn-'ing to the Door a handſome young Man as ſhe thought 'but now thinks it was the Devil, who asked her how ſhe 'did, and deſired to ſee her left Wriſt, and then he 'took a pin from her Sleeve and pricked it twice, and 'there came out a drop of Blood which he took upon 'his Finger and departed; and going a while after to 'St. Oſyths, ſhe met a Man in a ragged Suit with ſuch 'great Eyes as much affrighted her, who came to her 'and gave her three things like Moles each having 4 'feet but no tails and black, and bid her nurſe them 'till he deſired them again; ſhe asked what ſhe muſt give them, he anſwered Milk, and that they would not hurt her but avenge her on her Enemies, and bid her Murther ſome but not too many and he would forgive her, and then went away; after which ſhe ſaid, She ſent one of theſe Imps to kill a Sow of one Ben. Hows which was done, ſhe then with one Joyce Bones, ſent each of them an Imp to kill one Thomas Brunſtead of St. Oſyths who died about three weeks after, and ſhe believes the two Imps killed him; ſhe

confeſt likewiſe that ſhe ſent another Imp to Brunſteds houſe to kill his Wife, becauſe they beat her Son upon a ſmall occaſion; this Woman was Arraigned at Chelmsford, and upon her own Confeſſion Condemned and Hanged. Infor. of Witches.

V. A Conjurer at Saltzburg in Germany who boaſted he could gather all the Serpents half a Mile round about into a Ditch, and feed them there, being about the Experiment behold the Old and Grand Serpent came, which whilſt he thought by force of his Charms to make enter into the Ditch amongſt the reſt, he ſet upon him & cloſing him like a Girdle drew him into the Ditch with him, where he miſerably died; and ſo this Jugler was couzen'd by the Devil who was more conning than himſelf. Beards Theatre. The Governor of Maſcon a Magician, was by the Devil ſnacht up while he was at Dinner, and carried into the Air, three times round the Town of Maſcon in the ſight of many Spectators, to whom he cryed out, Help, Help, my Friends, ſo that the whole Town ſtood amazed thereat. It was reported this Wretch had given himſelf to the Devil, and had provided ſtore of Holy Bread as (they called it) which he did always carry about with him thinking to ſecure himſelf, but it ſerved to little purpoſe as the ſequel declared.

Dr. John Fauſtus of Cundligen a German, had learned the Black Art in Poland, and meeting one day at the Table with ſome that had heard of his Magical Tricks, was earneſtly entreated to ſhew them ſome ſport; being overcome by their importunity who were well armed in the Head, he promiſed to ſhew them whatever they would have, who with a general conſent require him to bring into the place a Vine laden with ripe Grapes, for they thought becauſe it was in December Fauſtus could not ſhew them that which was not, yet he condeſcended ſaying, 'That before 'they ſtirred from the Table they ſhould ſee 'the Vine they deſired, upon condition they ſhould 'not ſpeak a word nor riſe from their places, but ſhould

'all tarry till he bid them cut the Grapes, and that 'whoever should do otherwise was in danger of his 'Life: having all promised to obey him, Faustus so charmed the Eyes of these drunken Revellers that they saw (as it seemed to them) a curious Vine, with so many Bunches of Ripe Grapes as there were Men sitting at the Table, who being inflamed with such rare dainties and dry with drinking, every Man takes his Knife in his Hand looking when Faustus would give the word and bid them cut the Clusters; he holding them in suspence about this vain piece of Witchcraft, behold the Vine & the Bunches of Grapes in the turn of an Eye vanished, and every one thinking he had a Cluster of Grapes in his Hand, was seen to hold his Nose in one Hand and the sharp knife in the other ready to cut it off, so that if any had forgot the Conjurers Lesson and had been too forward, instead of a Bunch of Grapes he had whipt off his own Nose. This Wretch is reported to have led about an Evil Spirit in the likeness of a Dog; and being at Wittenburg an Order was sent from the Emperor to seize him, but by his Magical delusions he escaped; and being at Dinner at Noremberg he was sensible by an extraordinary sweat that came upon him that he was beset, so he paid his reckoning and went away, but was hardly out of the City Walls ere the City Officers came to apprehend him; yet Vengeance followed him, for coming into an Inn in a Village of Wittenburg he sat very sad, and his Landlord demanding the Cause, he answered, That he would not have him affrighted if he heard a great noise and shaking of the House that night; in the morning he was found Dead by his Bedside with his Neck wrung behind him, and the House wherein he lay was beaten down to the ground. Wan. Hist. Man.

VII. A Sicilian called Lyodor, a notorious Magician got great repute in the City of Catania by his wonderful Illusions, for he seemed by his Charms and Spells to transform Men into Beasts or into what form he pleased; and drew to him as soon Persons distant many

days

days Journey as those that were in the same place; he did many Injuries and Outrages, so that the People bewitched with a false Opinion fell to worship him; and when for his wicked Deeds he was condemned to dye, he by his Charms escaped out of the Hangmans Hands, causing himself to be carried in the Air by Devils from Catania to Constantinople, and after back again from thence into Sicilia. This made him admired and the People imagining a Divine Power was in him, offer'd him Divine Honour: But at last Leo Bishop of Catania, laid hands on this Deviliſh Magician before them, and caused him to be cast alive into an hot burning Furnace where he was consumed to Ashes. Schouts. Hist,

VIII. Two Magicians met together in the Queen of Englands Court, and agreed, that in any one thing they would infallibly obey one another; so the one commands the other to thrust his Head out of the window, which he had no sooner done but a large pair of Stags Horns were seen on his Forehead, the Spectators joaking upon him with a thousand abuses and mocks; he resenting the disgrace, with a Charcoal drew the Lineaments of a Man on the Wall, and commanded the said Magician to stand under that Picture, the other being apprehensive of the extream Danger began to beseech him to excuse him, but he absolutely refused; so being compelled, he standing under it the Wall seemed to open and he entring therein was never seen more. A notable Conjurer for trial of his skill, cut off the Head of the Innkeepeers Servant where he lodged, and when he was about to set it on again he was hindred by the presence of another Magician that chanced to be by at the same time; so he besought him not to oppose him, but the other not regarding his request, the first Magican caused a Lilly to spring out upon the Table, and when he had chopped off the Head with its Flowerss on a sudden down falls the Magician that hindred him Headless to the ground; that done he sets on the

Head of the Servant again, and flies left he should be questioned for the murder of his Rival. Delrio, Disqu.

At Stetin in Pomerania, a young Student on discontent gave himself to the Devil, and made a Bond upon the Contract, which he laid up in one of his Books; but some time after another Student wanting that Book he remembred such a one had it and borrowed it of him; the young Man forgot that he had put his Bond into it, when the other began to turn over the Book, he there met with the Bond, and reading it was much affrighted; So he went to Dr. Cramerus Professor of Divinity in that University to ask his advice, who wished him to keep the Bond, the other replied he durst not, then said the Doctor bring it to me, and I will keep it. Some few Nights after as the Doctor was in his Study, the Devil came rapping at his Study Door, saying, Cramer, Cramer, give me my Bond for it belongs to me, and thou hast nothing to do with it. To whom the Doctor answered, 'Satan, 'Satan, thou shalt not have the Bond, thou hast no-'thing to do with it, I have put it where thou canst not 'fetch it; for it is in my Bible at the third Chapter of 'Genesis, where those words are, The Seed of the 'Woman shall break the Serpents Head: Upon this the Devil went his way taking the Chamber Window with him, and the young Man never heard of him afterward. Beards Theatre.

X. A young Man at Wirttenburg in Saxony, being kept short of Money by his Father was tempted by the Devil to yield himself Body and Soul to him, upon condition to have his Necessities supplied, which he being pinched with want consented unto, and confirmed with a Bond written in his own Blood; presently after he began to decay in Health and being brought to Martin Luther, and being examined he confessed the whole matter to him; Luther assembled the Congregation who all joyned together & prayed for him, whereby the Devil at last was forced to bring the Bond and throw it into the Window among

them

them bidding the young Man take it again. Luther writes, That being lodged in the Caſtle of Wittenburg in a Chamber far from Company, he was many times moleſted by noiſes made by the Devil, But I (ſaith he) Encountred him with that Sentence, Omnia ſubjeciſti pedibus ejus, Thou haſt put all things in ſubjection under his Feet; and ſo I laid me down and ſlept in ſafety. Another German Divine in Luthers time, as he was ſitting at his Study the Devil came and looked over his ſhoulder, which the Miniſter perceiving he took a piece of Paper and writ in it, The Son of God came to deſtroy the works of the Devil, and ſo holding up that Paper he vaniſhed, Luther Colloq.

XII. In the Life of Mr. Richard Rothwell, a famous Preacher at Mansfield in Nottinghamſhire in 1627. we have this remarkable Account, One John Fox about Nottingham, who had no more Learning than enabled him to Write and Read, was poſſeſſed with a Devil, who would violently throw him down and take away the uſe of every Member, which was changed as black as pitch while thoſe Fits were upon him; and then ſpake with an audible Voice out of his Belly, Throat and Mouth, his Lips not moving; many Prayers were put up to God for him and great reſort was made unto him by ſeveral Miniſters, between whom and John Fox there paſſed many Papers in Writing, he diſcovering his Temptations and they writing him anſwers becauſe he was ſtruck dumb. Among the reſt Mr. Rothwell went to ſee him but before he came the Devil ſaid to all in the Houſe, Yonder comes Rothwell, but I will make a Fool of him before he goes; the People looked out and ſaw him coming about a quarter of a Mile from the Houſe: As ſoon as he entred the Room the Devil ſaid, 'Now Rothwell 'is come, adding, Thou ſayeſt there is no Poſſeſſion, 'What thinkeſt thou now? Here is a Man opens not 'his Lips and yet ſpeaketh: And after a while he ſaid Say nothing to me of this Man for I tell thee he is damned, adding many fearful Blaſphemies.

Rothwe

Rothwell. 'Thou art a *Lyar* and the Father of Lyes 'nor art thou ſo well acquainted with the Mind of 'God concerning this Man, which makes thee thus to 'torment him; therefore I believe thee not: I believe 'he ſhall be ſaved by Jeſus Chriſt.

Devil. He is a Murderer and thou knoweſt no Murderer muſt come into Heaven.

Rothwell. 'Thou Lyeſt again for David murdered '& is in Heaven, and the Jews with wicked Hands cru-'cified the Lord of Glory, yet Chriſt prayed for them: 'And St. Peter exhorted them to Repentance that 'their ſins might be blotted out.

Devil. But this Man hath not, cannot, ſhall not Repent.

Rothwell: 'If he had not repented thou wouldſt 'not have told him ſo: but if he have not I believe 'God will give him Repentance, and thou ſhalt not 'be able to hinder it.

Devil. Thou art a Murtherer thy ſelf and yet talkeſt thou thus.

Rothwell. 'Thou lyeſt again, I have fought the 'Lords Battels againſt his known Enemies, the Idola-'trous and Bloody Papiſts in Ireland, Rebels to Q. E-'lizabeth my Soverajgn, by whoſe Authority I bore 'Arms againſt them, otherwiſe I have killed no Man.

Then the Devil Swore and Blaſphemed, ſaying, thou didſt murther one this Day as thou cameſt hither, and there is one behind thee that will Juſtifie it: upon which Mr. Rothwell looking over his Shoulder, the Devil ſet up an hideous Laughter that nothing could be heard for a great while, and then ſaid, look ye now, did not I tell you I would make Rothwell a Fool? and yet it is true thou didſt murther one this day, for as thou cameſt over ſuch a *Bridge* (which he named) there I would have killed thee, and there thy Horſe trod upon a Fly and killed it. It ſeems Mr. Rothwells Horſe ſtumbled at that place, the Devil having power to cauſe it, though without hurt either to Horſe or Man.

Mr

Mr. *Rothwell* then said, *Thou hast often beguiled me, I hope God will in time give me Wisdom to discern, and power to withstand all thy Delusions, and he it is that hath delivered me out of thy Hands, and I doubt not also will deliver this poor Man*: The Devil then blasphemed and quoted many Scriptures out of the Old and New Testament both in *Hebrew* and *Greek*, cavelling and playing the Critick and backing his Allegations with sayings out of the Fathers and Poets in their own Language; which he quoted so readily that the Company trembled to hear such things from one that understood no Learning, and neither moved Tongue nor Lip all the while: but Mr. Rothwell was wonderfully enabled by Divine Power to detect the Devils Sophistry, upon which the Devil said, *What stand I talking with thee all Men know thou art bold* Rothwell, *and fearest no Body nor carest for words therefore I will talk to thee no more.* This Name he carried to his Grave, for the People would say, *This is he whom the Devil called* bold *Rothwell.*

Mr. *Rothwell* turning to the People said; *Good people you see the Goodness of our God and his great Power, tho' the Devil made a Fool of me even now through my weakness, yet God hath made the Devil dumb now, do but observe how the Man lies therefore let us go to Prayer, and that God who hath made him dumb will I doubt not drive him out of this poor Man.*

The Devil hereupon raged, blasphemed, and said, & wilt thou then go to Prayer, if thou dost I will make such a noise that thy Prayer shall be distracted, & thou knowest God will not hear a distracted Prayer; but thou hast got a device because thou wilt not be distracted thou shuttest thy Eyes in Prayer, (for so he always did) but if thou pray I will pull out thy Eyes.

Rothwell. *I look to find thee as great an Enemy in this duty now as I have done heretofore, but I fear not thy threats, I know thou art limited, God heareth the Prayers of the upright, and hath promised to give his Spirit to supply Infirmities, therefore in confidence of his promise & powerful assistance of his Spirit, and in the name and intercession of his Son Je-*

sus

ſus Chriſt we will go to Prayer: and accordingly they did; ſo, Mr. *Rothwell* kneeling by the Bedſide where the poor Man lay, the Devil for a quarter of on hour made an horrible noiſe: however Mr. *R*'s. voice was louder, and a while after the Devil roared at the very face of Mr. *R.* wherewith the Man's Body moved, and the hand was held up which was the firſt time he ſtirred; Mr. *R.* took the hand and held it down with much eaſe, two men being ſcarce able to hold the other hand, yet Prayers were ſtill continued and at length the Devil lay ſilent in the Man and ſoon after departed out of him, the Man then fetched ſeveral deep ſighs ſo that they thought he had been dying, but his Colour ſuddenly returned with the uſe of all his Members, Senſes and Underſtanding and that at the next Petition, to the Glory of God and the Amazement but Comfort of all the Company, he ſaid *Amen*, and ſo continued to ſay *Amen* to every Petition: So Prayers are turned into Thankſgivings.

After which *John Fox* ſaid, *good Mr.* Rothwell *leave me not I ſhall not live long, for the Devil tells me, he will choak me with the firſt bit of meat that I eat. Mr.* R. anſwered, *Wilt thou believe the Devil that ſeeks thy deſtruction bifore thou wilt truſt in God through Jeſus Chriſt, who ſeeks thy Salvation? hath not God by his Almighty power diſpoſſeſſed him? had he had his will thou hadſt been in Hell before now; but he is a Lyar, and as he is not able to hinder thy Souls Life, ſo ſhall not he be able to deſtroy the Life of thy Body, wherefore get me ſomething* (ſaith he) *ready for him, and I will ſee him eat before I go, and I will beg a Bleſſing upon it.*

When it was brought, *Eat* (ſaith Mr. *R.*) *and fear not the Devil*, and urged him to eat as being a means appointed by God to preſerve Life, and quoted the example of *Jarius*'s Daughter, whom our Saviour after he had reſtored to Life, *Commanded to give her Meat*, S^t. *Luke* 8. 55. With much ado and great trembling he at laſt took and eat, *look you* (ſays Mr. *R.*) *you all ſee the Devil is a Lyar, the firſt bit hath not choaked him, nor ſhall*

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the reſt. Mr. *R.* then left him, after which he was ſtruck dumb for three years together, and continued to be tempted though no longer poſſeſſed. At length by Prayer which was inſtantly put up to God for him, his Mouth was opened and his Speech reſtored at that very inſtant when a Miniſter was praying for him in the Congregation where he was preſent, uſed this expreſſion, *Lord open thou his Mouth that his Lips may ſhew forth thy Praiſe*; to which he anſwered *Amen*, and ſo continued to ſpeak, and lived Religiouſly to his dying Day. *Clarks Martyrol.* 2. p. 1.

XIII. In 1323. *Frederick D. of Auſtria*, who was choſen Emp. againſt *Lewis*, was overcome by *Lewis* in Battle and kept Priſoner in a ſtrong Caſtle. A Magician coming to *Leopold* his Brother, promiſed by his Art & the aſſiſtance of his Spirits to free *Frederick*, and within an hour to bring him into his preſence if he would give him a good reward; the Duke replied, *That if he performed his Promiſe he would worthily reward him.* The Magician places himſelf and *Leopold* in a Circle, and by Conjurations called up that Spirit which was wont to obey him, who appearing in the ſhape of a Man, he commanded him ſpeedily to go and free *Frederick* and to bring him to him into Auſtria without hurt, the Spirit anſwered, *I ſhall willingly obey thy commands if the Captive Prince will come with me*; this ſaid, the Spirit flew into Bavaria & in the form of a ſtranger came to the Prince, to whom he ſaid, *If thou wilt be freed from thy Captivity mount this Horſe, and I will carry thee ſafe into* Auſtria *to* Leopold *thy Brother*: *Who art thou* ſaid the Prince? *Ask me not* (ſaid the Spirit) *who I am, for that is nothing to the purpoſe, but do as I deſire and I will perform what I ſay*: Which heard, a horror ſeiz'd the Prince tho a Man of a bold Spirit, ſo that bleſſing himſelf the Horſe diſappeared and returned to the Conjurer, by whom he was chid for not bringing the Priſoner, who told him all that had paſſed: At laſt *Frederick* was freed out of Priſon, and confeſſed that upon the ſame Day the ſame thing happened to him: But

Leopold was so affrighted with the Spirit he had seen, that a while after he died. *Camerarius Hor. Subcef.*

XIII. An old Witch very famous for Inchantments, kept a Jackdaw which at a certain time spoke, at which the Woman let fall her Knife as she was at Dinner, grew pale and after many sighs and groans said, *This Day my Plough is come to its last period, and I shall suffer some great evil:* Whilst she thus spoke a Messenger brought word her Son was Dead, upon which News she fell sick, and sending for her other two Children, who were a Monk and a Nun, she with tears spake thus to them, *I have by my wretched Fate followed Witchcraft these many years, and have given my self Body and Soul to the Devil, who as he was the Author of this my wickedness by persuading me to it, so he will be the punisher thereof, I desire you would not cease to pray for me while I am alive, for I doubt the destruction of my Soul is irrecoverable; you shall also sew up my Body in a Buck Skin and put it into stone a Coffin, fastning it with Lead, & bind it with three great Chains, and if I lye securely three Days the fourth you shall bury me: Moreover let there be sung for me Prayers for fifty Nights.* All this her Children performed; The first two Nights when the Monks began to sing Hymns about the Body, the Devils opened the Church Doors which were shut with a great Bar, and broke two Chains; the third Night the noise of those Demons who came to fetch the Body was so great, that the Foundation of Church was shaken: But one Devil more terrible in shape than the rest broke open the Door, and went toward the Coffin commanding the Body to rise, which answered, *It could not for the Chain, Thou shalt be delivered* (replied he) *from that hindrance,* and going to the Coffin broke the third Chain, and with his Foot thrust off the covering, then taking the Woman by the hand he led her out of the Church in the Presence of them all to the door, where stood a black Horse neighing, on which the Woman was placed, and all the Company of Devils went away with her through the Air, their noise being so great that the Inhabitants thereabouts were astonished, *Spe. Hist. lib. 26.* XIV.

XIV. In 1544. the Lord *Grandison* a *Scottish* Noble man dwelt at *Berwick*; the Steward of his House was a Religious Man, but much afflicted in mind: Mr. *Robert Balsom* a zealous Minister in those Parts came to visit him, and for the present somewhat satisfied him; but two or three days after being again sorely afflicted Mr. *Balsom* was sent for, who finding him much weakened by this distemper of Mind, began to speak comfortably to him, but perceiving he could fasten nothing upon him, he whispered in his Ear to this purpose, *I doubt there is something within which you would do well to discover*: The Mans Tongue swelled immediately and came out of his Mouth, so that he was not able to speak. Mr. *Balsom* continued to discourse with him, till to the astonishment of all in the Room (who were many and some Persons of Quality) a shrill voice was heard as coming out of his Throat without any motion of his Tongue, saying, *What dost thou talk to him of free Grace, and Promises? He is mine*. Mr. *Balsom* apprehending it to be the voice of the Devil, replied, *No Satan thou dost not know any Man to be thine while there is Life in him.*

Satan. But this is a notorious wicked Wretch, and therefore he is mine.

Balsom. *Yet the Blood of Jesus Christ cleanseth us from all sin.*

Satan. If God would let me loose upon you I should find enough in the best of you to make you all mine.

Balsom. But *thou art bound Satan*; and so turning himself to the standers by, he said with a cheerful countenance, *What a gracious God have we that suffers not Satan to have his will upon us!* The Devil hereupon began to curse, swear, and to blaspheme the Blessed Trinity, to whom Mr. *Balsom* said, *The Lord rebuke thee Satan.*

Satan. But this Man is mine, for he hath given himself to me, and sealed it with his own Blood.

Balsom. *I do not believe that the Father of Lyes speaketh Truth, & I do not believe how confident soever thou art, but that thou wilt lose thy hold before to morrow morning*: The Devil

vil then continued to curſe and ſwear, and ſaid, How canſt thou endure to hear thy God thus blaſphemed? I will never give over blaſpheming as long as thou ſtayeſt in the Room.

Balſom. I will pray for the Man.

Satan. Wilt thou pray for a Man that is damned?

Balſom. I will go home and pray for him, and get all the force I can in the Town to joyn with me. After this there being no voice heard, Mr. *Balſom* went home about a Eleven at night where he found divers Chriſtian Friends, which he intended to have ſent for waiting for him, aud upon the ſight of them he ſpoke to this purpoſe, *Friends I wonder at the Providence of God in bringing you hither at this time, for otherwiſe I muſt have ſent for you*; and ſo declaring what had befallen the afflicted Perſon, he deſired them to joyn their Prayers with his on his behalf; which they continued for ſome part of the night: And next morning Mr. *Balſom* found him in a very comfortable Condition, and aſking him how he did, he anſwered, *Through the Goodneſs of God I have overcome Satan, and am now as full of Comfort as I was before of trouble*: Thus he continued cheerful (tho' very weak) all that day, and the next morning died, no diſeaſe being apparent on him. *Clarks Mar.*

XV. Strange is the Relation of the Devil of *Maſcon* in *France*, as it was tranſlated by Dr. *Peter du Moulin*, at the Requeſt of the Honourable *Robert Boyle* Eſquire, who was full ſatisfied of the reality thereof; that in 1612. one Monſieur *Perreaud* a Proteſtant Miniſter, being from his own Houſe one night his Wife being in Bed and in her firſt ſleep, was awakened by the noiſe of her Curtains drawn violently, her *Maid* lying in the ſame Room aroſe and went to ſee what was the matter but could diſcern nothing: The night following the maid lying with her Miſtreſs, after they were in Bed, they felt ſomething pull off their Blankets; the Maid aroſe intending to go into the Kitchen but found the Chamber bolted on the outſide, ſo ſhe called a Boy that lay near to unbolt the Door, coming into the Kitch-

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en and lighting a Candle she found the Pewter and Brass about the Room, which both that and the night following made a great confused noise: Mr. Perreaud coming home was told all this, and before he would go to Bed searched every corner of the House, and set Bolts and Barricadoes to all the doors and windows, stopping every Cat hole, and left nothing to cause suspicion of Imposture and so went to Bed; scarce was he in his Bed when he heard a great noise in the Kitchen, as the rowling a billet thrown with great strength, a knocking against a Partition of Wainscot; things thrown against it; Musick was made with a brass Cullender. Upon this Mr. Perreaud rose, took his Sword and went into the Room where the noise was, but found nothing. Next morning Mr. Perreaud made it known to the Elders of the Church, and to Mr. Tornus a Notary Royal, after which the Notary and some others sat up with him every night till midnight during that affliction. The first night they came all was quiet, but Sep. 20 about nine a Clock in presence of them all, the Devil began to whistle three or four Tunes with a loud and shrill tone, and spake somewhat hoarse, which seemed to be about three or four steps from them, singing a little tune of five notes which Birds are taught to whistle, and often repeated this word Minister, Minister; then said Mr. Perreaud, 'get thee from me Satan; 'the Lord rebuke thee; but continuing to repeat the word Minister, Mr. Perreaud said, 'Yes indeed I am a 'Minister, a Servant of the Living God, before whose 'Majesty thou trembleſt; the Devil replyed, I say no-'thing to the contrary; Mr. Perreaud said I have no 'need of thy Testimony; yet did he continue to repeat the same. Then he endeavoured to transform himself into an Angel of Light, saying over very loud the Lords *Prayer*, the Creed, the Morning and Evening Prayer, and the X Commandments, but he always left out some part; he also sung with a loud and audible voice the 81 Psalm. Then he related many things concerning Mr. Perreauds Family as that his Father

was poisoned, naming the Man that did it, and the reasons why and the place and manner of it; he further said, *That very night he came from* Paris de Vaux, *and passed thro' the Village of* Alfancogne; *that at the door of Mr.* Perreaud's *eldest Brothers House, he had seen him with Mr* du Pan *Minister of* Thoiry, *who were ready to go to Supper together and that they were Neighbours and Friends, that he had saluted them and asked them whither they would command him any Service to Mr.* Perreaud, *because he was going to* Mascon; *that they were very kind to him, and desired him to remember their love to Mr.* Perreaud *and invited him to drink with them*; to this Mr. *Perreaud* replied, *Thou wicked Feind if they had known thee they had not been so kind unto thee*; Mr. *Du Pan* afterward told Mr. *Perreaud* that he remembred very well that at that very time a Man of a strange shape came riding on a lean Horse that hung down his Head, and spake to them to that purpose.

The Devil also told them of another Brother of Mr. Perreauds living in the Vale of the *Lake de Joux*, who one day when some of their Kindred came to visit him, to give them some divertisement carried them upon the Lake upon a float of Wood, and that a storm arose which overturned the float and almost drowned them all, which he affirmed to be of his raising: also that the Man and his Wife who had lived formerly in Mr. *Perreauds* house being fallen out, the Wife took her time when her Husband was going down into his Shop, and pushed him with such violence that her Husband fell down Stairs stark dead, that she going down a back pair of Stairs called her Servants, who finding their Master, judged him to dye of some sudden disease. Another time the Devil told one present such secret things that the Man never told to any one, and judged that the Devil knew his thoughts; then he began to mock at God & all Religion, & said *Gloria Patria* but skipped over the second Person, and made a horrible and detestable equivocation upon the third Person of the Blessed Trinity; He desired them to send for Mr. *Du*

Chaffin

Chessin the Popish Priest of St. *Stephens* Parish to whom he would confess himself, and that he would not fail to bring Holy Water along with him, *for that* (said he) *would send me packing presently*, and there being a fierce Dog in the House the Devil said, *You wonder that the Dog barks not at me when I make all this noise, it is because I made the Sign of the Cross upon his Head*

Then he fell a scoffing and jearing, saying, *That he was one of those who scaled the Walls of* Geneva, *and that the Ladder breaking he fell from the Wall into the Ditch, where he was like to have been eaten up by the Frogs*, and then he imitated their croaking; he said also *that Father* Alexander *a Jesuit stood at the foot of the Ladder, encouraging the* Savoyards *to go up boldly, assuring them that they should take the City and thereby win Paradise, and that when the Thirteen that were upon the Wall and were taken by them of* Geneva, *were led to the Gallows, the Women of the City said to the Hangman*, Courage *Tabascu* thou shalt have money to drink. Then speaking of *Paris du Vaux*, he said it was a Country where they made goodly Carbonadoes of Witches, and that he laughed at very loud.

He jested much with one *Michael Repay*, and told him he should go with him and be a Souldier under the Marquis of St. *Martins*; what (says *Repay*) *should I go to War with a Coward as thy self*, who confessed that thou didst fly at the *Scalado of* Geneva; the Devil answered, *And do you think that I would go to be hanged with my Comrades; no, I was not such a Fool*; At another time he told them in a faint and mournful tone that he had a mind to make his Will, for he must needs go to *Chambray* where he had a Law suit and that he might dye by the way, and bid the Maid go for Mr. *Tornus* the Notary, and declare to him what Legacies he would leave, and to one present he said, *He would bequeath five hundred Pound*, but he answered, *I will have none of thy Money, thy Money perish with thee*; he named another to be his Heir General, who answered, *That he would not accept of the Inheritance*, the Devil replied,

plied, *I will free thee from it for six pence and a piece of Bread.* As he was once speaking a Man who used to be present, rusht into the place whence the voice seemed to come, and searched it strictly as many had done before; but found nothing except several odd things, and a small Bottle, at which the Devil laughing, said, *I was told long since that thou wast a Fool and I see thou art one indeed, to believe that I am in the Bottle, I should be a fool my self to get into it, for so I might be catched by stopping the Bottle with ones Finger*; He was once angry because Mr. *Perreaud* said to him, *Go thou cursed into everlasting Fire prepared for the Devil and his Angels*, he replied, *Thou liest I am not cursed, I hope yet for* Salvation *by the Death and Passion of Jesus Christ.*

He then threatned Mr. *Perreaud* that he would pull off the Blankets & pluck him out of bed by the feet; Mr. *Perreaud* answered, *I will lay me down and Sleep, for the Lord maketh me to dwell in safety, thou canst have no power over me, but what is given thee from above*, whereupon he said, *it is well for thee, it is well for thee.* The Devil at last confessed, *That he could not prevail against them, because they did too much call upon the Name of God*; and indeed it was observed as often as they kneeled down to Prayer the Devil left talking and often said, *While you are at your Prayers I will take a turn into the Street*, but Prayer ended he used to begin as before, urging them to talk with him, which course he continued till *Novemb.* 25. at which time he spake these his last words *Alas, Alas I shall speak no more*: After which he never uttered a word more.

A grave Divine hearing the Devil speak profanely, rebuked him sharply, the Devil answered, *Minister you are very holy and zealous in this Company, but you were not so when you were singing such a Bandy Song in such a Tavern*; and then the Devil sung the same Song before them all; the Divine said, " Its true Satan I have been licentious in my younger years, but God of his Mercy hath given me repentance and Pardon; but for thy part thou art hardened in sin and shalt never have Repentance,

tance nor Pardon. He said also of the Protestants, O poor *Hugonots*, you shall have much to suffer within a few years, O what mischief is intended against you?

A Popish Lawyer came out of curiosity to Mr. *Perreauds* House, & hearing the Devil foretold future things would needs question him. Mr *Perreaud* desired him to forbear representing the sin and danger of it; the Lawyer rejected his Counsel with scorn, bidding him teach his own Flock and to let him govern himself, and so propounded several Questions to the Devil about absent Friends, private Business, News, State Affairs, to all which the Devil answered and then added, 'Now Sir I have told you all you demanded of me, 'I must tell you next what you demanded not; that 'at this very time you are propounding these questi- 'ons to the Devil, such a Man (whom he named) is 'doing your business with your Wife, and then disco- 'vered many secret and foul practices of the Lawyer, 'and in the conclusion 'Now, said he, Sir let me correct 'you for being so bold as to question with the Devil, 'you should have taken the Ministers safe Counsel. Then upon a sudden the whole Company saw the Lawyer drawn by the Arm into the midst of the Room, where the Devil whirled him about with great swiftness touching the ground only with his Toe, and then threw him on the floor with much violence, and being carried home he lay sick and distracted long after.

It seems Satan was now let loose in France, for the Devil appeared at Lions like a fine Gentlewoman to the Lieutenant of the Watch, called La Jaquiere, and two of his Companions who had all carnal knowledge of her and came to Tragical ends. A Person of Quality at Paris had Cohabitation with the Devil in the shape of a beautiful Lady, who being visited by Physicians was found to be the Body of a Woman hanged some days before: And the Prisons in Mascon were filled with Men and Women, young and old, all Indicted of Witchcraft, who appealed to the Parliament of *Paris*; as they went thither under a Guard a Coach met them, and in it

one like a Judge who asked the Captain what Prisoners he conducted; he having satisfied him, he called to one by Name, saying, *How now! Art thou one too? Fear nothing for neither thou nor any of thy Company shall suffer*; This proved true, for soon after they were all released. A Girl at *Mascon* of about thirteen, Daughter to a Citizen lying with the Maid, perceiving she absented her self many times in the Night, asked her whence she came? the Maid answered, *That she came from a place where was good Company, good Dancing, and all kind of Sports and Merriment*: The Girl desired the Maid to bring her thither, so she anointed her and made her do the Ceremonies prescribed by Witches: after which the Girl was carried into the Air, but seeing her self above the Convent of the *Capuchin* Fryers, she called upon God for help, who caused the Devil to lay her down in the Fryers Garden about midnight: The *Capuchins* hearing her lamenting voice went to her, to whom she related these passages, so two of them secretly conducted her to her Fathers House. Also the Devil haunted the House of a Woman Baker in *Mascon* in the shape of a Man with a Red Cap on his Head, and would often look out of the Window by Moon light & was seen by many. He kept a great stir in St. Stephens Church in *Mascon* overturning divers Graves, *&c.* He did the like also in the Church of St. *Albin*, and in a Widdows House near *Mascon* he did much damage for three Months together letting out the Wine in the Cellar and beating several Persons, A Lock Smith coming drunk into the House gave many ill and threatning words to the Devil, who with the Andiron grievously beat him till he run out of the House.

The ten or twelve last Days the Devil threw stones about Mr. *Perreauds* House from Morning to Evening, in great Quantity, some of three pounds weight: One of those last Days Mr. *Tonrus* went to Mr. Perreaud's House to know whether the Devil was there still; and whistling several tunes the Devil answered him in the same tune; then the Devil threw a stone at him, which

which falling at his Feet he took it up marking it with a Coal, and threw it into the back side. and presently the Devil threw it at him again, he found it very hot and said, *That he believed it had been in Hell since he handled it first: December* 22. The Devil went quite away, and next day a great Viper was seen going out of Mr. *Perreand's* House; which being discovered by some Nailors they seized it with long Pincers; and carried it all over the Town, crying, *Here is the Devil that came came out of the Ministers House*, and left it with an Apothecary and it was found to be a true and Natural Viper, a Serpent rarely seen in those Countries. All the while the Devil haunted Mr. *Perreands* House, God suffered him not to do the least hurt either to their Persons or Goods.

This Natrative was drawn up at large by Mr. *Perreand* a Divine, and attested by many credible Witnesses. Considering then the many notable Pranks of the Devil and his Disciples, it is strange there is no more hurt done in the World, did we not remember that their power is so limited by God, that they cannot perform what their malice would prompt them to and for those who are resolved not to believe there are Spirits, Vpparitions or Possessions, it is because they have neither seen nor been sensible of any such matter, I shall conclude with this short but true Account.

XVII. In 1599 at *Loim* in *Gulick*, a damsel called *Helena* was possessed by the Devil, whom the Popish Curate of the Parish undertook to eject, but when he had used many Charms to no purpose, being in a great rage he said to the Devil, *If thou hast any Power to enter into a Christians Body depart out of the Damsel and enter into me*: To whom the Devil answered, *What need I tempt him whom by good right I shall be sure to injoy at the last day?* Chassan Loci Commun.

CHAP

CHAP. III.

Remarkable Predictions and Paſſages of approaching Death; and how the Event has been anſwerable: With an account of ſome Appeals tt Heaven in caſe of Injuſtice from men, and what hath followed thereupon.

HIſtorians obſerve there have ſeldom been any remarkable Revolutions in the Fortunes of conſiderable Places or Perſons, but there were certain previous Preſages thereof: And though ſome may be only accidental and adapted to the occaſion by the Ingenuity of others; yet many may ſeem ſent on purpoſe from Heaven with no obſcure intimations of what Divine Providence was about to bring to paſs.

It is obſervable that when men who ſit in the place of God, ſhall through Corruption or Malice oppreſs the Innocent, in ſuch Caſes the ſupream Judge oft reſerves the deciſion of the Cauſe to be made at his own Bar, and hath inſpired the Injured to give Oppreſſors a ſummons of Appearance, which they have not been able to avoid tho' ſometimes told the affixed days wherein their Deſtiny ſhould happen: Of both which we ſhall recite ſeveral Examples.

I. *Joſephus* ſets down this as a Prodigy preſaging the Deſtruction of the *Jews*; There was ſaith he, one *Jeſus* the Son of *Annanias* a Country Man of mean Birth, who for four years before the Siege of *Jeruſalem* when all was in deep Peace and Security, coming up to the *Feaſt of Tabernacles*, began upon a ſudden to cry out and ſay, *A Voice from the Eaſt, a Voice from the Weſt, a Voice from the four Winds, a Voice againſt* Jeruſalem, *and the Temple, a Voice againſt Bridegrooms and Brides, a voice againſt all the People*: Thus he went about crying night

and day; and being apprehended and scourged he still continued the same, even under the very strokes, without any other word; so they supposing it some Divine motion brought him before the Roman Prefect and being by his command again whipt and his flesh torn to the Bones, he neither shed one tear nor entreated for Mercy, but to every blow in a mournful tone he cried out, Wo, Wo to Jerusalem: This he continued to the time of the Siege even for seven years together; and at last to his common saying of Wo to the City, the People, the Temple, &c. he added, Wo likewise to my self, and immediately a stone from the Battlements fell upon him and killed him. Josephus Hist. Jews.

II. The Duke of Buckingham had some ominous presages of his End Being to take his leave of Laud A. Bishop of Canterbury, 'My Lord (saith the Duke) I 'know your Lordship hath worthily good access to the 'King, pray put His Majesty in Mind to be good (as I 'no ways distrust) to my poor Wife and Children; at which words the Bishop somewhat troubled, askt him whether he had any secret presage in his mind; No (said the Duke) 'But I think some adventure may kill 'me as well as another man. The Day before he was slain feeling some indisposition K. *Charles I.* gave him a visit in his Bed, where after much private conference the Duke at the Kings departing imbraced him in a very unusual manner, and also his friend the Earl of Holland, as if his Soul had divined he should see them no more. On the day of his Death the Countess of *Denbigh* his Sister received a Letter from him, whereunto as she was writing her answer she bedewed the Paper with her tears, and after a bitter Passion (whereof she could yield no reason, but that her Brother was gone, fell in a swound, her Letter ended thus, 'I will 'pray for your happy return which I look at with a 'great Cloud over my Head, too heavy for my poor 'heart to bear without torment, But I hope the great 'God of Heaven will bless you: The morning after his

murther the B. of Ely her devoted friend came to visit her, attending till she should awake, which she did with the affrightment of a Dream, 'her Brother seeming to pass thro' a Field with her in her Coach, where 'hearing a sudden shout of the People and asking the 'reason, was answered, it was for joy that the Duke of *Buckingham* was sick, which she had scarce related to her Gentlewoman before the Bishop entred her Bedchamber, as a Messenger of the Dukes sudden Death. His Picture fell down in the High Commission Chamber at Lambeth, the same day that Dr. Lamb his great Favourite was slain in the City of *London* for a Conjurer; also the Lady Davis, reputed a great Prophetess, had foretold that the Dukes fatal time would not come till August; and lastly, Mr. Towerson an Officer of the Custom-house was charged by a Phantasme or Spirit like the Dukes Father, to tell him, 'That if he changed not his courses he would shortly become a great 'Fairing to the City of London, which was thought accomplished by his Death. Aug. 23. The Day before Bartholomew Day John Felton at Portsmouth gave him a deep wound in his left side by a back blow with a Dagger, which the Duke himself pulling out, sunk under the Table in the Room and expired; one thing, (saith Sir Henry Wotton) is to me beyond all wonder- That not many minutes after the Dukes fall, and removal of the Body into the first Room, there was not a living Creature in either of the Chambers near the Body, whereas commonly in such Cases a sudden conflux of People crowds to the place to hearken and see, but it seems the horrour of the Fact stupified all curiosity, *Reliquiæ Wottonianæ*.

III. In the Reign of King H. VIII. Mr. Gresham a Merchant of London was sailing from Palermo in Sicily, wherein dwelt at that time one Antonio, sirnamed, The Rich, who had at one time two Kingdoms mortgaged to him by the King of Spain; Mr. Gresham crossed by contrary Winds was constrained to Anchor under the Island of Strombolo, where was a burning

Mount

Mountain: Now about Mid day, when for a certain ſpace the Mountain uſed to forbear ſending forth its flames, he with Eight of the Sailors aſcended the Mountain approaching as near the Vent as they durſt, where amongſt other noiſes, they heard a voice cry aloud, *Diſpatch, Diſpatch, the Rich* Antonio *is coming* terrified herewith they haſted their return, and the Mountain preſently vomited out fire, but deſiring to know more of this matter they returned to Palermo, and inquiring for Antonio found he died about that very inſtant when that voice was heard by them; Mr. Greſham at his return into England reported this to the King, and the Mariners confirmed the ſame on their Oaths, This wrought ſo deep an impreſſion upon Mr. Greſham that he gave over Merchandizing, and diſtributed his Eſtate to his Kindred and good uſes, retaining only a competency, and ſpent the reſt of his days in a ſolitary Devotion. Sandies Travels, lib. 4.

IV. James IV. K. of Scotland intending War with England, an old man of a venerable Aſpect in a long Blew Garment, came to the Church of St. Michaels at Linlithgow; while he was at his devotion, and leaning over the Canons Seat where the King ſate, ſaid, I am ſent unto thee O King to give thee warning not to proceed in the War thou art about, for if thou do it will be thy Ruine: And having thus ſaid withdrew back among the multitude: The King after Service ended enquired earneſtly for him, but he could not be found neither could any perceive how, when, or where he paſſed from them, but no warning could divert his deſtiny. His Queen alſo acquainted him with the Viſions and Affrightments of her ſleep, that her Chains and Armlets were turned into Pearl; that ſhe had loſt one of her Eyes: he anſwered, 'Theſe were but 'Dreams ariſing from the many thoughts and cares of 'the day; ſo he marched on and fought with the Engliſh and was ſlain in Flodden Field, with a great many of his Nobility and Souldiers, Sept. 9. 1513. Bakers Chronicle.

V. The Lord Haſtings was arreſted by Richard III. becauſe he would not joyn with him againſt the young King Edward V. and in making Richard King, who was already Protector: And being charged with High Treaſon, Richard wiſhed him to make haſt to be confeſſed for he ſwore by St. Paul (his uſual Oath) That he would not touch Bread or Drink till his Head was off, ſo he was led forth to the Green in the Tower where his Head was laid upon a log of Timber and ſtricken off. In this Man's Life we may obſerve how inevitable deſtiny is, for the night before the L. Stanly ſent a ſecret Meſſenger at midnight to acquaint him with a dream he had, that a Bore with his Tuſhes ſo goared them in their Heads, that the Blood ran about their ſhoulders: And becauſe Richard gave the Bore in his Arms this Dream made ſuch a fearful impreſſion upon his Heart that he reſolved to ſtay no longer and had made his Horſe ready, deſiring the L. Haſtings to go with him thereby to be out of danger before day light: But the Lord Haſtings anſwered the Meſſenger, Good 'Lord! doth your Maſter lean ſo much on ſuch trifles 'to put ſuch Faith in Dreams, which either his own 'Fear fancieth, or elſe do riſe in the nights reſt by rea-'ſon of the Days thoughts; Go back to my Maſter & 'commend me to him, and pray him to be merry and 'have no fear, for I aſſure him as I am as ſure of the 'Man he thinketh of, as of mine own Head: The Man he meant was Catesby who deceived him, and was the firſt mover to rid him out of the way: the ſame morning his Horſe ſtumbled twice or thrice with him almoſt to falling, which tho' it happen to ſuch to whom no miſchance is towards, yet hath been oft obſerved a token of ſome great misfortune. Bakers Chronicle.

VI. An Italian called David Riſio, followed the Ambaſſador of Savoy into Scotland, hoping to better his Fortune & attended on Q. Mary in Quality of a Muſician after growing into favour, he was admitted to write her French Letters, and then to be Secretary of State, had the Queens Ear, and governed all Affairs at Court:

Yea

Yea grew to that excess of Pride as to outbrave the K. in his Apparrel, Houshold Furniture, number and sorts of Horses and every thing else. This Man had warning oft given him by Joh. Damiot a French Priest thought to have skill in Magick, to do his business and be gone, for he could not stand against those that opposed him, he answered disdainfully, the Scots are given more to brag than fight. Some days before his Death being warned by him to take head of the Bastard, he replied, that whilst he lived he should not have Credit nor Power enough in Scotland to do him hurt, for he thought the Earl of Murray to be the Man, but one day in the Queens Bed Chamber, the first stroke was given him by George Douglas base Son to the Earl of Angus, after whom every man inflicted his wound till he was dispatched, in 1565. Spotwood Hist. of Scotland.

VII. A. B. Laud had strange Presages of his fall and death. Decemb. 27. 1639. happened such a violent Tempest that many Boats at Lambeth were broke to pieces, the shafts of two Chimneys were blown down upon the Roof of his Chamber, and beat down the Lead and Rafters on his Bed, in which ruin he must have perished if the roughness of the Water had not forced him to keep his Chamber at Whitehall. The same night at Croyden one of the Pinnacles fell from the Steeple beating down the Roof of the Church above twenty foot square. And at the Cathedral at Canterbury, one of the Pinnacles upon the Belfry Tower which carried a Vane of this Arch Bishops Arms upon, it, was carried a great distance from the Steeple and fell upon the Roof of the Cloister, under which the Arms of the Archbishops See were engraven in stone; which gave one occasion to say, 'That the Arms of the 'present Archbishop of Canterbury breaking down the 'Arms of the See of Canterbury, not only presaged 'his own fall but the ruin of the Metropolitical Dignity by the weight thereof. On St. Simon and Judes Eve, a week before the beginning of the Parliament

1640. which drew him to his fatal ruine, going to his Study to ſend ſome Manuſcripts to Oxford, he found his Picture which was at full length fallen on the floor flat on its Face; the ſtring being broke by which it hung, at the ſight whereof he began to fear it to be an Omen of Ruin coming toward him, and occaſioned him to look back on what chanced Septemb. 19. 1633. the day of his Tranſlation to the See of Canterbury, when the Ferry Boat tranſporting his Coach and Horſes, with many of his Servants in it ſunk to the bottom of the Thames, Heylins Life A. B. Laud.

VIII. Duncan K. of Scots had two principal Favorites, Mackbeth and Banquo, who travelling thro' a Forreſt were met by three Witches or Wizards, the firſt Witch making obeyſance to Mackbeth, ſaluted him by the name of Thane or Earl of Glammis, the ſecond ſaluted him Thane or Earl of Cauder, the third King of Scotland. This is unequal dealing ſaid Banquo, to give my Friend Mackbeth all the Honours and me none; one of the Witches anſwered, That he indeed ſhould not be King, but out of his Loins ſhould come a Race of Kings to rule the Scots; and having thus ſaid they all vaniſhed: upon their arrival at Court Mackbeth was created Earl of Glammis, and ſoon after Earl of Cauder; ſeeing then how happily the Predictions of the three Wizards fell out in the two former, he reſolved not to be wanting to himſelf in fulfilling the third, ſo he called to mind the Prediction about Banquo, ſuſpecting whom as his Supplanter he killed, with his whole Poſterity, only Fleance one of his Sons eſcaped with difficulty into Wales, Mackbeth thus freed from fear of Banquo and his iſſue built Dunſinan Caſtle, but on ſome new fears conſulting of his Wizards of his future State, he was told by one, 'That he ſhould never be overcome till Bernane Wood came to Dunſinan Caſtle, and by another that he ſhould never be ſlain by any Man that was born of a Woman; ſecure then from all future dangers, he gave himſelf up to debauchery & cruelty eighteen years, but then Mack-

duſt Governor of Fife with other Patriots of their Country met privately one Evening at Bernane Wood, and taking every one a Bough in his Hand to keep them from diſcovery, they marched early in the morning towards Dunſinan Caſtle which they took by ſtorm; Mackbeth eſcaping was purſued by Mackduff who overtaking him, urged him to the Combate, the Tyrant in ſcorn anſwered, 'That he in vain attempted to kill him, it being his Fate never to be ſlain by any Man that was born of a Woman, now then (ſaid Mackduff) is thy fatal end drawing faſt upon thee, for I was never born of a Woman, but cut out of my Mothers Belly, which ſo daunted the Tyrant though otherwiſe valliant that he was eaſily ſlain. Fleance being in Wales gained the affection of the Princes Daughther of the Countrey, and by her had a Son called Walter, and then flying out of Wales returned into Scotland where his deſcent being known he was reſtored to the Honors of his Houſe, and preferred to be Steward to Edgar King of Scotland, the name of Stewart growing hence hereditary to his Poſterity; from this Walter deſcended Robert Stewart, who ſucceeded David Bruce, the Progenitor of 11 Kings of the name of Stewart, which reigned ſucceſſively over that Kingdom. Heylins Coſmography

IX. The *D.* of Biron, a Peer of France, when only Baron of Biron, being in trouble for the death of the Lord Cerency, and others ſlain in a quarrel, went diſguiſed like a Carrier to La Broſſe a great Mathematitian held skillfull in Nativities, and ſhewed his Nativity drawn by ſome other, pretending it was a Gentlemans whom he ſerved that deſired to know what end that Man ſhould have; La Broſſe having erected this Figure, ſaid he was of a good Houſe, and no older Perſon than he, asking him if it were his, the Baron anſwered, I will not tell you, but pray let me know what his life and end ſhall be; The old Man who was then in a little Garret, which ſerved him for a Study ſaid unto him, 'My Son I ſee that he whoſe Nativity

'this is, shall come to great honour by his Industry and 'Military Valour, and may be a King, but that there is 'a Caput Argol which hinders it: The Baron askt him what that was? La Brosse reply'd, Ask me not what it is: I must needs know it, said the B. In the end he answer'd, 'My Son it is this, that he will commit such things as will make him lose his head. The Baron beat him, and left him half dead, carrying away the Key of the Garret door with him, as he brag'd afterwards. Likewise one Cæsar a Magician at Paris told him, That only a back-blow of a Burgonian would hinder him from being King; He remembred this Prediction being a Prisoner in the Bastile, and hearing the Hangman of Paris was a Burgonian, he said, I am a dead Man, and soon after he was beheaded for Conspiring against the King. Hist. France.

X. In 1279. There lived in Scotland one T. Lermouth, a Man much admired for foretelling many Ages before, the Union of England and Scotland in the ninth Degree of Bruces Blood, with the succession of Bruce to the Crown being yet a Child, and many other things which the Event made good. The day before the Death of K. Alexander, he told the Earl of March that before next day noon, such a Tempest should blow as Scotland had not felt many years before. The next morning proving clear, the Earl challenged Thomas as an Impostor, he replied that noon was not yet past; about which time a Post came to inform the Earl of the Kings sudden Death, then said Thomas this is the Tempest I foretold, and so it shall prove to Scotland, as indeed it did, Spotswooods Hist. Scotland.

XI. Two Gentlemen intimate acquaintance travelled to the City of Megara, when they were arrived, one went to lodge at a Friend of his, the other at an Inn He that was at his Friends house, saw in his sleep his Companion beseeching him to assist him, for he was set upon by his Landlord, and that by his speedy coming he might deliver him from a very imminent danger,

being

being awakened he leaps from his Bed and intends to go to the Inn, but by an unhappy fate desists from his compassionate purpose, and believing his Dream had nothing in it returns to his bed and sleep; when the Person appears the second time all bloody and requested him earnestly, That seeing he had neglected the preservation of his Life, yet he would not be wanting to revenge his Death, That he was murdered by his Landlord, and at this very time was carried in a Cart toward the Gate of the City, covered with Dung; The Man overcome with these intreaties of his Friend, runs to the Gate, finds the Cart he had seen in his Dream, which he seizes, and finds the Body of his Friend, and drags the Innkeeper to his deserved punishment. D. More Immortal Soul.

XII. Mr. Morison an English Gentleman, gives this Relation; whilst I lived at Paague, early in the morning the Sun Beams glancing on my Face in my Bed, I dreamed that a shadow passing by told me my Father was dead, at which awaking all in a sweat and affected with this Dream, I arose and wrote the day, hour and all circumstances in a paper *Book*, which with many other things I put into a Barrel and sent to England. And being at Nuremburch, a Merchant well acquainted with me and my Relations, told me my Father dyed some Months past; when I returned into England four years after, I would not open the Barrel nor look into the Book in which I had writ this Dream, till I called my Sisters and other Friends to be witnesses, where my self and they were astonished to see my dream answer the very day of my Fathers Death. Morisons Travels.

XIII. The night before Henry 2. of France was slain Q. Margaret his Wife dreamed, That she saw her Husbands Eye put out; there were Justs and Turnaments at that time, into which the Queen besought her Husband not to enter because of her dream, but he was resolved, and there did great things; when it was almost done he would needs run a Tilt with a Knight

who refused him, named Montgomery, but the King was bent upon it, so breaking their Launces to Shivers in the encounter, a splinter breaking struck the King so full into the Eye that he received his deadly wound. It is to be observed of this King, That Ann du Bourg a Councellor of singular understanding, making Speech before him a little before his Death, in defence of the Protestant Religion and against persecution, he therein 'rendred teanks to Almighty God for moving the Kings Heart to be present at the decision of so 'weighty a Cause as that of Religion, and humbly entreated him to consider thereof it being the Cause of 'Christ himself, which of right ought to be maintain-'ed by Princes, &c. But the King instead of hearkning to his good advice, was so incensed that he caused him to be apprehended and carried to Prison, protesting to him in these words, These Eyes of mine shall see thee burnt, sending a Commission to the Judges to make his Process; mean time great Feasts were preparing at Court, for the Marriages of the Kings Daughter and Sister: The day being come the King imployed all the morning in examining the President and orher Councellors of Parliament against du Bourg, and others charged with the same Doctrines; intending to glut his Eyes in seeing his Execution, but that very afternoon he received that fatal blow in his right Eye, which so pierced his Head that his Brains were perished, and killed him in eleven days, whereby his hope of seeing du Bourg burned was frustrated, Clarks Martyr.

XIV. One dreamed he was bitten to death by a Lyon of Marble, that was set at the Entrance of the Temple; and next morning going to that Temple, & beholding the Marble Statue of the Lion, he jestingly told his Dream to those with him, and putting his hand into the Lions Mouth said laughing, Bite now my valiant Enemy, and if thou canst, kill me: He had scarce spoke the words when he was stung to death with a Scorpion that there lay hid, and unexpectedly found

found the truth of his Dream. Crescentius the Popes Legate at the Council of Trent being busy writing Letters till late in the night, saw a black Dog of a vast bigness, flaming Eyes, and Ears almost to the ground enter the room directly toward him, who laid himself under the Table; frighted at the sight, he called for his Servants to look for the Dog but they could find none. The Cardinal hereupon fell sick, crying out upon his Death bed, Drive away the Dog that leaps upon the Bed. Wanly Hist. of Man.

XV. In 1154 Henry Archbishop of Mentz, a pious and peaceable Man, not able to endure the dissolute manners of his Clergy determined to subject them to sharp censure: but while he thought of this he himself was by them aforehand accused to Pope Eugenius 4. The Archbishop sent Arnoldus his Chamberlain to Rome, to make proof of his Innocency, but the Traitor deserted his Lord, and instead of defending him traduced him thither. The Pope sent two Cardinals to Mentz to determine the Cause; who being bribed by the Cannons and Arnoldus, deprived Henry of his Bishoprick with great scorn and ignominy, and substituted Arnoldus in his stead. Henry bore all patiently without appealing to the Pope, which he knew would be to no purpose, but openly declared, That from their unjust Judgment he made Appeal to Christ the just Judge; there (said he) will I put in my Answer, and thither I cite you: The Cardinals jestingly replied, When thou art gone before we will follow thee. About a year after the Archbishop died; upon which the Cardinals said Lo, he is gone before and we shall follow after. But their jest proved earnest, for both died the same day, one in an house of Office, and the other gnawing off his own Fingers in the madness of his Distemper. Arnoldus who was accessary was assaulted in a Monastery, butchered, and his Carcass thrown into the Town Ditch, Chetwind Col.

XVI. Philibert Hamlin a Popish Priest in France, was in 1557. converted to the Protestant Religion, and went

went to Geneva, where he was made a Minister of the Reformed Religion, preaching with good success at Alenart, and other places: At last he with his Landlord whom he had instructed in the Protestant Religion were cast into Prison at Burdeaux; whilst they lay there in came a Priest with his Accoutrement to say Mass: But Philibert inflamed with zeal against such ridiculous Fopperies pluckt the Garments from his Back, and overthrew the Chalice and Candlesticks, saying, 'Is it enough to blaspheme God in the Churches, and not to pollute the Prison also with your Idolatry. The Jaylor seeing this fell upon him, beat him and removed him into a Dungeon, loading him with Irons which made his Legs swell, where he lay 8 days; his Landlord terrified with the fear of death renounced his Religion, and was set at Liberty, whereupon Philibert said unto him, O unhappy and more than miserable Man! is it possible you should be so foolish, as for saving your Life a few days to deny the Truth? know therefore that tho you hereby avoid corporal Fire, yet your life shall be never the longer, for you shall die before me, and yet have not the honour to dye for the Cause of God, but shall be an example to all Apostates. The Landlord going out of the Prison was slain by two Gentlemen, who had a quarrel against him; Philibert hearing it, protested, 'That he knew of no such thing before, but spoke as it pleased God to guide his Tongue: Philibert being condemned and carried to execution they drowned his voice by sounding of Trumpets, yet in the midst of the Flames, praying and exhorting the People to Constancy in the Truth, he rendred up his Soul to God, Clarks Martyr. p. 228.

XVII. When by the persuasion of Philip King of France, Pope Clement had condemned the Order of Knights Templars, and put many to death: a Neapolitan Knight being brought to suffer, espying the Pope and King of France at a Wsndow, he with a loud voice said, 'Clement thou cruel Tyrant, seeing there

'there is none left among Mortals to whom I may 'make my Appeal' as to that grievous death whereto 'thou hast unjustly condemned me, I do therefore ap- 'peal to the just Judge, Christ our Redeemer, unto 'whose Tribunal I cite thee and King Philip, to make 'your Appearance within a year and a day, where I 'will then open and defend my Cause. Pope Clement died within the time, and King Philip soon after, in 1214. Lipsius Mon. l. 2.

XVIII. A Master of the Teutonick Order, propo- sed a Match between a young Merchant and a Woman of doubtful Fame, The young man refused the over ture because he that persuaded the Marriage, was sup- posed to be no hater of the Woman; the Master resen- ted this refusal so ill, that he contrived the young Man should be accused of Theft, and being condemned he commanded him to be hanged; prayers and tears were of no avail; so the innocent as he was led to Execution, said with a loud voice, I suffer unjustly, and appeal to the supream Lord of Life and Death, to whom he that hath so unjustly condemned me shall render an ac- count thirteen days after this very day: The Master scoffed at this, but that very day being taken with a sud- den sickness, he cryed out, 'Miserable Man that I am 'behold I dye, and this day must I appear before the 'All seeing judge; and died presently after, Wanly Hist. of Man.

XIX. A poor Labourer at Calice, who had been an hearer of Mr. Adam Damlip (a famous Protestant Preacher at Calice, when in the hands of the English) saying among some Company, That he would never believe the Priest could make the Lords Body at his pleasure, he was and condemned by one Harvey a Com- missary there, who railed upon him calling him Here- tick, and saying he should die a vile death; the poor man answered, I am no Heretick but hold the true Faith of Christ, and whereas thou sayest I shall die a vile death, thou thy self shalt dye a vile death, and that shortly: The Man was burnt, Harvey in half a

year

year was hanged and quartered for Treason, Clarks Martyr. p. 427.

XX. In Sweden Johannes Turso Sentenced a man to lose his head, who when all other defence was denied, fell on his Knees and with great earnestness said, Behold I dye unjustly & cite thee unjust Judge, to Gods Tribunal, there to answer for my head within this hour These were looked on as frivolous words, but scarce was the Man beheaded when the Judge himself fell down dead. Delrio. Otho Emp. of Rome being reprehended by his Son William then Bishop of Mentz, for his Marriage with Adelaida, the Emp. was so offended that he sent him to Prison; the Bishop cited his Father Otho to the Tribunal of Christ, And (said he) upon Whitsunday both of us shall appear before the Lord Christ, where by Divine Judgment it shall appear who hath transgressed the limits of his Duty; so the Emperor died on Whitsunday, and his Son the Bishop some short time before. Drexel. Op.

XXI. Rodulphus Duke of Austria, being offended with a Knight, caused him to be thrust into a Sack and thrown into the River, the Knight being in the Sack; as yet not sown up, espying the Duke looking out of a Window to behold the Spectacle, cryed with a loud voice; Duke Rodulph, I summon thee to appear at the dreadful Tribunal of the Almighty God, within the compass of one year, there to shew cause wherefore thou hast undeservedly put me to death. The Duke received this Summons with laughter, and said, Well go thou before and I will then present my self; the year being almost spent the Duke fell into a light Feaver, and remembring the Appeal, said, The time of my Death doth now approach, and I must go to Judgment, and died soon after, Dinoth. lib. 8.

XXII. Ferdinand II. of Spain, was a great Man, but rigid in Judgment, seeming to incline to cruelty. About 1312. he commanded two Brothers, Peter and John of the Noble Family of Carvajall to be thrown headlong from an high Tower, as being suspected guil-

ty of the Death of Benaridius, a noble Perſon, tho' they with great conſtancy denied it; but finding the King had no regard to any defence they could make, they appealed to the Divine Tribunal, and turning to the King, bid him Remember to make his Appearance there, within thirty days at the fartheſt; Ferdinand made no reckoning of their words, but upon the thirtieth day after, his Servants ſuppoſing he was aſleep, found him dead in his Bed, in the flower of his Age, being but twenty four years old. Wanly Hiſt. Man.

XXIII. Burchardus Biſhop of Halberſtadt, in 1059. had an unjuſt controverſie with the Abbot of Helverdenſe about ſome Lands in Saxony, which the Biſhop by force ſought to make his own; it was to no purpoſe to reſiſt ſo powerful an Adverſary; but the injured Abbot ſome days before his Death ſent to Frederick Count Palatine, and intreated him to bear theſe his laſt words to the Prelate, That being too weak to contend (tho the Law was on his ſide) he gave place, and was departing his Life, but that God would be the Judge to whom he made his Appeal; and that both of them ſhould prepare to order their cauſe before his Tribunal, where favour and power ſet aſide only Juſtice ſhould prevail. In a ſhort time the Abbot died of a Fever, and the Biſhop as he was mounting his Horſe, fell down as if ſtricken with a Thunderbolt, whoſe laſt words were, That he was hurried away to the Judgment Seat of God, there to be Judged. Delrio. Diſquiſit. lib. 4.

XXV. Francis D. of Britain, caſt his Brother Ægidius into Priſon, and falſly accuſed him of high Treaſon. Ægidius almoſt famiſhed, perceiving his fatal hour approached, called a Franciſcan out of the window of the Priſon, and made him promiſe to tell his Brother, that within 14 days he ſhould ſtand before the Judgment Seat of God: The Franciſcan found the Duke in Normandy, and told him of his Brothers Death, and of his appeal to the Tribunal of God; the Duke terrified with this Meſſage, grew ill, and exſpi-

year was hanged and quartered for Treaſon, Clarks Martyr. p. 427.

XX. In Sweden Johannes Turſo Sentenced a man to loſe his head, who when all other defence was denied, fell on his Knees and with great earneſtneſs ſaid, Behold I dye unjuſtly & cite thee unjuſt Judge, to Gods Tribunal, there to anſwer for my head within this hour Theſe were looked on as frivolous words, but ſcarce was the Man beheaded when the Judge himſelf fell down dead. Delrio. Otho Emp. of Rome being reprehended by his Son William then Biſhop of Mentz, for his Marriage with Adelaida, the Emp. was ſo offended that he ſent him to Priſon; the Biſhop cited his Father Otho to the Tribunal of Chriſt, And (ſaid he) upon Whitſunday both of us ſhall appear before the Lord Chriſt, where by Divine Judgment it ſhall appear who hath tranſgreſſed the limits of his Duty; ſo the Emperor died on Whitſunday, and his Son the Biſhop ſome ſhort time before. Drexel. Op.

XXI. Rodulphus Duke of Auſtria, being offended with a Knight, cauſed him to be thruſt into a Sack and thrown into the River, the Knight being in the Sack; as yet not ſown up, eſpying the Duke looking out of a Window to behold the Spectacle, cryed with a loud voice; Duke Rodulph, I ſummon thee to appear at the dreadful Tribunal of the Almighty God, within the compaſs of one year, there to ſhew cauſe wherefore thou haſt undeſervedly put me to death. The Duke received this Summons with laughter, and ſaid, Well go thou before and I will then preſent my ſelf; the year being almoſt ſpent the Duke fell into a light Feaver, and remembring the Appeal, ſaid, The time of my Death doth now approach, and I muſt go to Judgment, and died ſoon after, Dinoth. lib. 8.

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XXIII. Burchardus Bishop of Halberstadt, in 1059. had an unjust controversie with the Abbot of Helverdense about some Lands in Saxony, which the Bishop by force sought to make his own; it was to no purpose to resist so powerful an Adversary; but the injured Abbot some days before his Death sent to Frederick Count Palatine, and intreated him to bear these his last words to the Prelate, That being too weak to contend (tho the Law was on his side) he gave place, and was departing his Life, but that God would be the Judge to whom he made his Appeal; and that both of them should prepare to order their cause before his Tribunal, where favour and power set aside only Justice should prevail. In a short time the Abbot died of a Fever, and the Bishop as he was mounting his Horse, fell down as if stricken with a Thunderbolt, whose last words were, That he was hurried away to the Judgment Seat of God, there to be Judged. Delrio. Disquisit. lib. 4.

XXV. Francis D. of Britain, cast his Brother Ægidius into Prison, and falsly accused him of high Treason. Ægidius almost famished, perceiving his fatal hour approached, called a Franciscan out of the window of the Prison, and made him promise to tell his Brother, that within 14 days he should stand before the Judgment Seat of God: The Franciscan found the Duke in Normandy, and told him of his Brothers Death, and of his appeal to the Tribunal of *God*; the Duke terrified with this Message, grew ill, and exspi-

expired upon the very day appointed. Drexelius Oper.

XXVI. Patrick Hamilton of an honourable Family in Scotland, went into Germany, and became acquainted with Luther and Melancthon at Wittenburg, from thence he went to the Univerſity of Marpurg, & for his Learning and integrity of Life was had in Admiration; however he could not reſt till he returned into his own Country, where the Reformation began to break forth, as well in publick, as private; which ſo diſturbed the Popiſh Clergy, that J. Beaton, A.B. of St. Andrews ſent for Hamilton, and after conference he had his Liberty, the Biſhop ſeeming to approve his Doctrine, and that there needed a Reformation in the Church; but the reſt fearing their Kingdom of Darkneſs ſhould be endamaged, perſwaded the King, then young and led by him, to go on Pilgrimage to St. Dotheſs in Roſs that no application might be made to him for ſaving his Life, who not ſuſpecting their malice, remained like a Lamb among Wolves; The K. being gone, Mr. Hamilton was ſeized by the Biſhops Officers, and carried to the Caſtle, and next day was brought forth into Judgment and condemned to be burnt upon ſeveral Articles about Pilgrimages, Purgatory, Prayers to Saints, &c. After dinner the fire was prepared, and being tyed to the Stake, he cried with a loud voice, 'Lord Jeſus receive my Spirit! how long ſhall darkneſs overwhelm this Realm, and how long wilt thou 'ſuffer the Tyranny of theſe Men? The fire was ſlow, and put him to great Torment; but that which moſt troubled him was the clamour of ſome Friars, who cried, Turn thou Heretick, call upon our Lady, ſay, Salve Regina, &c. To whom he anſwered, Depart from me thou Meſſenger of Satan; and ſpeaking to Cambell a Friar (with whom he had conferred about Religion, who informed and roared againſt him to recant) Mr. H. with great vehemency ſaid, 'Wicked Man, thou knoweſt the contrary, and haſt confeſſed the 'contrary to me, I appeal thee before the Tribunal of

Jeſus

Jesus Christ. After which he resigned up his Spirit to God in 1527. Cambell was troubled at these Words, & from that day was never in his right mind, dying mad Clarks Martyr.

Thus though the Fool hath said in his Heart there is no God, and because Justice is not presently inflicted upon Sinners, Men harden themselves in Rebellion against Heaven, yet we here find that the Lord is known by the Judgments which he executeth.

CAAP. IV.

The Wicked Lives and Woful Deaths of several Popes, and likewise of Apostates and Persecutors.

AFter the Bishops of Rome had tasted the sweetness of Power, Wealth and Prosperity, they lost their Humility and Purity of Religion, and assumed Politick and Tyrannical Principles, laying aside the Sword of the Spirit, defiling their hands with the blood of Emperors, Kings, Princes and all sorts of People; and hereby apostatizing from Christianity. And the Popes their Successors wallowed in all kind of wickedness, and from being poor persecuted Bishops, became Persecutors of others: But Divine Justice inflicted severe Vengeance both on them and their Instruments; since Apostacy is thought to be the sin of the Holy Ghost, Heb. 6. 4, 5, 6. And God hath not left himself without witness, but hath made them Examples of his Severity, as the following Instances will demonstrate, both as to wicked Popes, Apostates and Persecutors.

I. Pope John 13. was accused of Witchcraft, Magick, Debauchery and Perjury; he dismembred divers Cardinals

dinals for taking part with Otho againſt him, plucking out the Eyes of ſome, cutting of the Hands, and Gelding others: He made Deacons among his Horſes, and for Money made Boys Biſhops; deflowred Reynora and Ann her Niece; put out the Eyes of his Ghoſtly Father Benedict, brake Windows in the Night, ſet Houſes on fire, drank an Health to the Devil, would ſay Maſs and not communicate; for which and other intolerable Rogueries, he was depoſed by Otho in a Council, and Leo the 8th put in his place; but his Whores and his Friends (as ſoon as the Otho had turned his back) got him in again: From this Gallant our St. Dunſtan with a round ſum, purchaſed a Prohibition of Prieſts Marriages, which cauſed diſturbance in England at that time: At laſt being taken in the Act of Adultery with a Reſolute Mans Wife, he received ſuch a deadly wound from the Huſband, as in eight days ſent him into another World. Prideaux Introduct.

II. Pope Alexander was a cruel Tyrant, and plagu'd that corrupt College of Cardinals, who had choſen him not for his Vertues but for his Gold. He was void of Faith or Religion, Covetuous, Ambitious and barbarouſly Cruel, and had a burning deſire to advance his Baſtards, whereof he had many; He ſet Benefices to ſale: He poiſoned the Cardinal of Venice, for his Gold and Treaſures: In Magick he was very Learned and very wicked: He poiſoned his own Father; and likewiſe Zemes, Brother to the great Turk for 200 Duckets, after he had ſworn to ſecure him. He procured Aid of the Turk againſt the French King: He cauſed the Tongue and Hands of Mantivil, a learned Man to be cut off for making an Oration againſt his Wickedneſs: In Adulteries he was abominable, and committed Inceſt with his own Daughter Lucretia the Wife to three Princes, upon whom theſe Verſes are extant.

Lucrece

Lucrece by Name here lies, but Thais in life,
Pope Alexanders Child, Spouſe and Sons Wife,
And muſt a Sextus Lucrece always raviſh?
Curſt Name! but here's a Father that's moſt knaviſh.
Tarquinius, Nero, this a Sextus too,
Sextus was ever born Rome to undo.

This Pope never attempted any thing but he firſt conſulted the Devil, to whom he gave himſelf: he being accuſtomed to poiſon any whom he diſliked, prepared poiſoned Wine to diſpatch ſome of his Cardinals, which his Butler through a miſtake put into his own hand, and he drinking it off, with horrible Cries and Groans expired. His Son Cæſar Borgia as murdering a Villain as himſelf, drinking of it likewiſe, fell into a very dangerous Diſeaſe. Sympſon Hiſt. Church.

III. Sylveſter 2. was bred up a Conjuring Friar in the Abbey of Floriack, where Necromancy was an eminent piece of Learning; to perfect his skill he goes to a Saracens in Sivil, and couzens him of his Conjuring Book by being inward with the Magicians Daughter; then he contracts with the Devil to be wholly his, upon condition he would conduct him back to France, and promote him to the Popedom: Upon his return to France by his deep Learning, he had ſeveral Scholars in the Black Art, by the help of whom he became A. B. of Ravenna, and then Pope; in which Seat he privately practiſed his Devilliſh Myſtery, having a Brazen Head inſtead of a Delphick Oracle; conſulting with whom when he ſhould die? anſwer was given he ſhould live till he ſaid Maſs in Jeruſalem; this made him confident of a long continuance, yet he was couzened by the Devils Equivocation, though he dreamed of Immortality, and that he ſhould never die; for as he was ſinging Maſs at Rome in a Temple called St. Croſs alias Jeruſalem, he heard a great noiſe of Devils, who came to fetch him away in the time of Maſs; he being much terrified, is ſaid to have repented, and to requeſt that his Hands, Tongue and Secrets

Secrets might be cut off, wherewith he had offended God, his Body to be cut in four pieces, and laid on a Cart, and the Beasts to draw it whither they would; which being accordingly performed, they drew him to the Lateran Church; and some write that the Body was carried out of the Church by the *Devil*. Beards Theatre.

IV. Gregory 7. without Election of Emperour or Clergy, but by Intrusion got into the Chair, having poisoned 6 or 7 Popes to get the Popedom: He had a trick to shake out sparks of fire from his Sleeve, and by some other ways brought it about that the voice of the People was, Peter the Apostle hath made choice of Hildebrand to be Pope, which was his Name before he changed it to Gregory: He set himself against the Emp. Henry 4, and plotted that when he went to Prayers at St. Maries in Aventon Hill a Villain set a stone to roll down from the Roof to beat out the Emperors Brains, but it fell out to the ruine of the Executioner, who

was

was killed therewith. He threw the Sacrament into the fire, because it did not answer his Demands (as the Heathen Gods did) of his success against the Emperor, whom he Excommunicated, and sent a Crown to Rodulphus, Duke of Suevia, with this Verse on it,

Petra dedit Petro, Petrus Diadema Rodolpho.
That Crown the Rock did give to Peter,
Peter on Ralph bestows in Meeter.

This Crown was sent to cause Rodolphus to Rebel against his Master, wherein he received a defeat and died by a Womons tumbling down a Stone upon him, as he was besieging a Castle in Germany; at last he got the Emperor at such advantage, that he was fain to come to his Castle at Canusium, with his Empress and Son barefoot in the Cold Winter, and there to wait 3 days fasting, till he might have Audience, which he at length obtained by the mediation of Madam Matilda, one of the Popes Wenches, or St. Peters Daughter, as they called her, who left her Husband to live with this Holy Father; when he pronounced Sentence of Excommunication against the Emperor, the new Seat whereon he sate rent in pieces. He condemned Berengarius his opinion against the corporal presence and was against Priests Marriages. He Sainted Liberius the the Arrian Heretick, but in a Synod at Brixia he was deposed, and died miserably in banishment. Symsons Hist. Church.

V. Adrian the Fourth was an English Man, named, Nich. Brakespear: He would not suffer the Consuls of Rome to have any power, and condemned the A.B. of Brixia for an Heretick in upholding their Rights: He quarrelled with the Emperor Frederick, for not holding Hostler like, his Stirrup, and excommunicated him for claiming his Rights, and writing his name before the Popes: He conspired with his Cardinals to ruin the Emperor, and sent a villain to stab him, and an Arabian to poison him; but while this proud Prelate designed the murdering of others, he lost his own

Life

Life by a very deſpicable Creature, being choakt with a Fly, which got into his Throat in drinking a Glaſs of Wine, he was often wont to ſay, That there is no kind of Life upon Earth more wretched than to be a Pope. Symſons Church.

VI. Alexander III. ſucceeded, He oppoſed his Soveraign the Emperor, being choſen among ſtrong Factions, wherein three or four claimed the place. The Emperor coming to Papia to appeaſe this diſorder, ſent for Alexander, who inſtead of obeying excommunicated him and his own Oppoſites, and by his own favour and the French Kings purſe ſettles himſelf at Rome. The Emperor comes with an Army to correct his Inſolency; but Hartman Biſhop of Brixia by effectual perſuaſions turns him and his Arms from the Pope againſt the Saracens, where being victorious and returning homeward, he was ſurprized by the Popes Treaſon, who ſent his Picture drawn to the Life to the Saracens that he might lay wait for him; being hereby apprehended with his Chaplain, they were brought before the Saracen Emperor, and the picture diſcovering him to be the Man, he uſed him nobly, appointed his Ranſom, and guarded him home to Brixia. The Princes of the *Empire* to revenge this prodigious Treaſon, joyn together; the Pope flyes to Venice where Duke Sebaſtian protects him: Otho the Emperors Son, is ſent with an Army with poſitive Orders not to fight till his Fathers coming, which the young man ambitious of Glory, neglecting is overthrown and taken Priſoner: The Father to preſerve his Son, is forced to ſubmit, and in St. Marks Church in Venice. he proſtrates himſelf before the *Pope*, who ſetting his Foot on his Neck, repeated that of the Pſalmiſt, Thou ſhalt tred upon Lions and Adders, the young Lion and the Dragon ſhalt thou trample under foot; which the Pope applied to the Emperor, who replying, Not to thee, but to Peter this power is given: The Beaſt anſwers as well to me as to *Peter*. The *Pope* gratified the Venetians, and making what conditions he pleaſed

ed with the Emperor, returned to Rome. Henry
I. was much vexed by this Pope for the Death of
homas Becket, whom he made a Saint for oppo-
ng his Soveraign, who being killed by ſome Per-
ons at the Stairs of the Altar, in the Cathedral at
anterbury, the Murder was charged upon the King
y the Popes Legate; and though he ſwore that he
as no way concerned in his Death, yet he was for-
ed to kiſs the Legates knee, and ſubmit to ſuch
enance as he ſhould appoint him; one part where-
f was, That he ſhould abſolutely ſubmit to the
ope in ſpiritual matters. When K. Henry came
ut of France he went to Canterbury, and when hé
aw the Cathedral he put of his Shoes and Stockings,
nd went bare-foot to Beckets Tomb, the Stones be-
g ſo ſharp that his feet bled as he paſſed along;
hen he came there, every Monk in the Cloiſter, with
Rod whipt the Kings Back; yet a Popiſh Hiſtorian
ith of this Becket, that he was worthy of death &

damna-

damnation for being ſo obſtinate againſt God's Miniſter his King, Upon this Pennance the Pope granted to the King and his Heirs the Title of Kings of England: Hence it is obſerved (ſaith Platina) that all Kings of England muſt acknowledge the Pope for their Landlord. In this proud Popes time the poor Waldenſes increaſed, tho all manner of Cruelty was exerciſed upon them. To this Pope N. Maniacutius wrote mad Verſes, whare he concludes,

As long as there is Gooſe or Gander,
We muſt remember Alexander.

This Pope plagued the World 21 years, and was then hurried out of it in the midſt of his ambitious contrivances. Symſon Hiſt. Church.

VII. Pope John 23. called a Council at Rome againſt the Proteſtants in Bohemia, the Council ſet, the Maſs of the Holy Ghoſt ſung, the Pope placed in his Chair, an ugly Owl came flying in among them, with an ill favoured hooting, and ſet her ſelf upon a croſs

croſs beam, juſt over againſt the Pope caſting her ſtaring Eyes upon him, they all began to marvel and whiſpering each other, ſaid, Behold the Spirit is come in the likeneſs of an Owl: The Pope Bluſhed at the matter, and began to ſweat, fret and fume, and judging it ominous he diſſolved the Council; yet calling another, when they were met, in came the Owl as before, ſtill looking ſtedfaſtly upon the Pope; who more aſhamed ſaid, That he could no longer abide the ſight of her; and commanded her to be driven away; but with all the ſhouts they could make ſhe would not be forced from her place, till with Clubs and Sticks flung at her ſhe fell down dead among them all. After this a Council was by his Conſent aſſembled at Conſtance 1414. in which this Pope for divers intollerable Villanies was depoſed, and died miſerably. Acts and Monuments.

VIII. Pope Julius the Second was addicted to War He excommunicated Lewes the French King who did not value it, but Coined Money with this Inſcription, Perdam Babylonem, I will deſtroy Babylon. He is ſaid to have thrown St. Peters Keys into the River Tyber; of whom this Epigram was written,

When Julius *Pope againſt the* French
Determined to make War,
As fame reports, he gathered up
Great Troops of Men from far,
And ta the Bridge of Tyber *then*
Marching as he were * *wood;* *or mad
His Holy Keys he took and caſt
Them down into the Flood:
And afterward into his hand
He took his naked Sword,
And ſhaking it, broke forth into
This fierce and warlike word:
This Sword of Paul, *quoth he ſhall now*
Defend us from our Foe,

Since that this Key of Peter *doth*
Nothing avail thereto.

This Pope breaking his Oath in not calling a Council, the Cardinals assemble a Council at Pisa to depose him, which he avoided by a Counter Council at Lateran: He dispensed with K. Henry 8. to Marry his Brother Arthurs Wife: He horribly abused two ingenious Youths, who were sent by the Queen of France to be bred in Italy, of which one wrote,

To Rome a German *came, of fair aspect,*
But he returned a Woman in effect.

And this was written of the Pope himself.

He that from Greece *and* Genoa *had his blood*
And on the Waves his Birth, can he prove good?
The Genoese *Cheats, the* Greeks *men Lyars call,*
The Sea perfidious, Julius *hath these all.*

He Sainted Mother Francis a Roman Matron, for preserving her Chastity by melted Lard, &c. In his time a Cisterian Monk preached at Mantua, that our Saviour was not conceived in the Virgins Womb, but in a place near her heart of three dops of Blood: Of these times Maximillian the Emperor used to say, 'O Eternal God 'if thou didst not watch over us, how ill would it go 'with the World which we govern, I being a miserable Hunter, and wicked Pope Julius a beastly drunkard? This Julius with his Wars and Excommunications, destroyed 200000 Christians within 7 years: He was hurried away in the midst of his Debaucheries, *Prideaux* Introd.

IX. Pope Julius 3. as soon as Elected gave his Cardinals Hat to a Sodomitical Boy, whom he had abused called Innocentius, at which the Cardinals repining, and asking him the reason of it, What reason had you (said he) to chuse me *Pope*? Fortune favours whom she

ſhe pleaſeth. John Caſa A. B. of Beneventum, in this Pope's time Printed a Book in defence of Sodomy; by whom alſo Francis Spira was ſeduced to Popery and died deſperately. This Pope being ſick deſired ſome Pork, which being forbid by his Phyſicians, he ſaid, He would have it in deſpite of God; and having appointed a cold Peacock to be reſerved for him, when he miſſed it the next meal, grew into a great rage, and being requeſted not to be angry for ſuch a trifle, he blaſphemouſly anſwered, 'That if God was ſo angry 'with Adams eating an Apple, why might not he be 'ſo for his Peacock? From this Pope we had the Reconciliation of Mother Church, ſubmiſſively taken from the hands of Cardinal Pool in Q. Maries days, which coſt the Lives of ſo many Innocents. Walterus deſcribes the See of Rome under him in theſe Verſes.

What's *Rome*? even that prepoſterouſneſs doth ſhow,
What's that ſpelt backward, then thou ſoon mai'ſt know
Backward tis *Amor*, Love; what Love, nay hold,
It is Male Love, moſt odious to be told.

And Beza plays upon three evacuating Baſons, which this Pope uſed in his filthineſs; and thus by letting fly at both ends, his Life went after it. Clarks Ex.

X. John 8. otherwiſe called Pope Joan, was a Laſs of Mentz in Germany that ran away with an Engliſh Monk of Fulda, in Mans Apparel, and ſtudied with him at Athens; thence this Virago came to Rome, and ſo learnedly truſſed her points, that after Leo's Death ſhe was advanced to St. Peters Chair; where for two years and an half ſhe celebrated Maſs, gave Orders, frees the Emperor Lewis from his Oath to Aldegiſus; Crowns Charles the Bald; takes up the Controverſies between the two Hincmars; eſtabliſhed the learned Photius in the Patriarchſhip of Conſtantinople, writ a learned Letter to the Prince of Moravia, and wanted nothing requiſite for a compleat Pope but the right Gender; which defect diſcovered it ſelf in her going to

the Latteran, between Coloſſes and St. Clements, where without a Midwife ſhe was delivered of a Baſtard and her Life together; for which her Succeſſors have never ſince gone that unlucky way; and provided a hollow Seat of Porphyry, to ſearch the Popes and prevent Afterclaps. This ſtory of Dame Joan ſome Popiſh Writers decry, but we have fifty of their own Authors againſt them. Prideaux Introduct.

XI. Pope Urbane 6. was cruel and bloody; at his Election he was much graced by Jane Q. of Naples, and Otto of *Brunſwick* her Huſband; but the rude Beaſt ſoon forgot it, and was the cauſe of both their deaths to make good that ſaying,

None looks to be accounted,
More, than a Beggar mounted;
He ſtruts with heart full blown,
When Honour's on him thrown.

At firſt he was much for Charles K. of Naples, to make his Roguiſh Nephew Francis Batillus a Prince; but this Friendſhip was ſoon turned into ſpight; and Battillus after his Uncles Death, was ſtripped of all, according to that Epigram.

When once the Prelate fails,
His Kin may pare their Nails.

This Pope was Cruel to the Cardinals, cauſing one to be ſlain, five others to be ſowed up in Sacks and thrown into the Sea, three to be knockt on the Head their Bodies dried in an Oven, and carried about in Cheſts with him, with their Red Hats on the ſame; but as he was greedy gathering Money, he fell from his Mule, ſo bruiſed that he languiſhed twenty ſeven days, dying by degrees, and ſuffered the pains which he cauſed the Cardinals to endure. Symſons Hiſt.

XII. Pope Sixtus 4. unjuſtly vexed all Italy with Wars: One of their own Writers ſaith, That amongſt all

All the Pimps of theſe latter days that built Baudy Houſes, this Pope ſurmounted them all, for he erected Stews at Rome of double abomination, one for Women another for Boys; he allowed the Family of the Cardinal St. Lucia the uſe of Sodomy for the 3 hot Months, June, July and Auguſt; he cauſed every Harlot to pay a certain Rate, which amounted to forty thouſand Duckers yearly, he provided Shoes for his Concubine Tyriſia covered with Pearls, and died in his filthineſs. Symſons Hiſt,

XIII. In ſhort moſt of the Popes after the firſt 600 years, were monſters rather than men, and are numbred by an ingenious Perſons under the following heads I that is, Uſurping Nimrods, Luxurious; Sodomites, Egyptian Magicians, Devouring Abaddons and Incurable Babylonians; many of whom by Gods juſt Judgment were cut off by Poyſon, Stabbing, Plagues, Wars &c. One Popes name was Eocco de Porco, Hogs or Swines Face, which being aſhamed of, he changed it into Sergius, ſince which Popes have taken up their names by the rules of contraries, the moſt cruel being called Clement, or Merciful; the moſt wicked Innocent; the moſt curſed Popes *Benedict* or Bleſſed; the the greateſt Clowns Urbane, or Courteous; and the vileſt Wretches Pius. Neither hath Divine Juſtice leſs appeared againſt Apoſtates and Perſecutors, as by the following Examples is evident.

XIV. Judas Iſcariot was guilty of this horrible Sin, who being a Diſciple nay an Apoſtle of Jeſus Chriſt, moved with Covetouſneſs conſpired with the Enemy, and Traitor like ſold his his Lord and Maſter, the Saviour of the World, into the hands of Thieves and Murderers for thirty peices of Silver. After this execrable deed, for which he was called the Son of Perdition, he could find no peace in his guilty Conſcience, being horribly tormented with remorſe for his wickedneſs, judging himſelf worthy of a thouſand deaths, for betraying that Innocent and Guiltleſs Blood; if he looked up he ſaw the vengeance of God ready to fall

upon him and deſtroy him; if he looked down, he ſaw nothing but Hell gaping to ſwallow him up; the light of the Sun was dreadful to him, and he was weary of his Life; ſo that being plunged into diſpair he hanged himſelf, and burſt in two, his Bowels guſhing out; and his Memory is abhorred as a dreadful Apoſtate from Chriſtianity.

XV. Lucian having profeſſed the Chriſtian Religion under Trajan the Emperor, fell away and became ſo Prophane and Impious as to mock at all Religion and the Divinity, ſo that he was ſirnamed the Atheiſt; this wretch who like a foul mouthed Dog, barked & belched out bitter Scoffs againſt the Religion of Chriſt, ſeeking to make it ridiculous and deſtroy it, was himſelf torn in pieces by Dogs. Beards Theatre.

XVI. Julian the Apoſtate brought up from his Child hood in the Chriſtian Religion, and a profeſt Reader to others in the Church, when he had obtained the Empire revolted from his Profeſſion, and reſiſted with all his power the Faith of Chriſt, endeavouring either by force or ſubtilty to undermine it; he to oblige the Pagans ordered their Heathen Temples to be opened, which Conſtantine his Predeceſſor had ſhut up; Then he took from the Chriſtian Churches & their Miniſters thoſe Priviledges Conſtantine had beſtowed on them, confiſcated Church Revenues, and impoſed great Taxes upon all that profeſſed the name Chriſt, forbid Schools of Learning to teach their Children, and uſed many Orders of the Chriſtian Religion in his Heathen Worſhip: After he had thus laboured to beat down the Scepter of Chriſts Kingdom, the Scepter of his own was broken; for making War againſt the Perſians, he provided ſuch Gallant Armour, Apparel, and all things elſe, that he thought to have overcome the whole world; belching out threatnings againſt the poor Chriſtians, whom he determined at his return to have utterly deſtroyed, as was diſcovered by one of his Councel;

His

His Army was ſo great that he doubted not to conquer all Perſia, but this great Army ſeemed in a little ſpace rather a vaſt and weak multitude of Women and Children, then an Army of Warriors; for by his ill conduct there aroſe ſo great a Famine, that their Horſes provided for Battel were killed to ſave them from ſtarving, yea many hundreds dyed of hunger; ſo that when they had any ſkirmiſh with their Enemies, they were always put to the rout, and were conſtrained after he was ſlain, to beſeech the Perſians to ſuffer them to retire, whereby as many as could ſaved their Lives; and thus this gallant Army was miſerably deſtroyed, to the everlaſting infamy of that curſed Apoſtate, who was ſtruck with an Arrow that was never known whence it came, which pierced through his Armour and wounded him very deep in his ſide, and feeling hi ſtrength fail by reaſon of his wound, he took ſome of his Blood into his Hands, and throwing it up in great pride and malice, cryed out, O Galilean, thou haſt overcome me; (meaning thereby our Bleſſed Saviour, whom he in ſcorn ſo termed) and ſo wretchedly gave up the Ghoſt. One of the Treaſurers of this wicked Emperor who to pleaſe his Maſter forſook the Religion of Chriſt, died miſerably vomiting Blood out of his Mouth, his [illegible] being putrified and conſumed with Lice, and could find no remedy. Symſons Church Hiſtory.

XVIII. Henry 4. of France was bred a Proteſtant, yet after he came to the Crown when he had almoſt ſubdued all his Enemies he turned Papiſt; not long after John Caſtile influenced by the Jeſuites, intended to have ſtabbed him with a Knife; but the King at the ſame time ſtooping down to take up one of his Lords who was on his Knees, the blow happened on his upper Jaw, cutting out one of his Teeth and wounding his Tongue. It is reported that a Proteſtant Miniſter in private conference ſaid unto him, 'Sir you have de-'nied God with your tongue already, and have now re-'ceived a wound in the ſame; take heed of denying

'him in your heart, left you receive a wound in that 'alſo, which proved a true Prophecy, for riding in his Coach thro a narrow ſtreet in Pariſt, one Ravilliack with a Dagger ſtabbed him firſt into the left pap, and with a ſecond blow ſtruck him between the fifth and ſixth Rib, cutting aſunder the Vein which leads to the heart, of which wound he dyed. De Serres Fr. Hiſt.

XIX. Among the Cruel Perſecutors of the Proteſtants at Valence in France, was Lambeſpine a Councillor of the Parliament, and Porſennas the Kings Attorney, who had been Proteſtants, but were now active againſt them; and were both made dreadful Examples of Divine Vengeance, for Lambeſpine falling in Love with a young Woman, was ſo extream paſſionate that he left his Imployment to follow her whither ſoever ſhe went, and ſeeing his Love and Labour deſpiſed and ſlighted he pined away with grief, and grew ſo careleſs that multitudes of Lice bred and fed upon him; iſſuing from all parts of his Body in great number; ſo that his own Miſery and Gods heavy Vengeance made him diſpair of Mercy, and reſolved to ſtarve himſelf to Death; which the Lice ſeemed to further for they cluſtered ſo thick in his Throat that no ſuſtenance could paſs down; and when ſome reſolved to force him to eat Broths, they were forced to bind his Arms and put a Gag into his Mouth, while they poured in food; being thus gaged he died like a mad Beaſt, the abundance of Lice in his Throat choaking him; which was ſo terrible an Example, that the Papiſts themſelves ſaid, 'As he had cauſed the Miniſters of Valence to 'have Gags thruſt into their Mouths, and ſo to be put 'to death, ſo he himſelf died with a Gag in his Mouth Hiſt. Fr. Perſecut.

XX, As for Porſennas who was a Butcher to the poor Proteſtants; he ſold his Eſtate with his Wives to raiſe Money to buy his place, hoping to get a great deal by his curſed Office, but being diſappointed he fell into diſpair of Gods Mercy, and alſo into an unknown Diſeaſe, thoſe whom he had put to death ſtill pre-

preſenting themſelves before him; ſo that as one deprived of his reaſon, he defied the Almighty and called upon the Devil in a horrible manner, which his Clerk hearing he diſcourſed to him of the Mercies of God out of ſeveral Scriptures, but inſtead of returning to God by Repentance and prayer, he continued more obſtinate and called to his Clerk, ſaying, Stephen Stephen; thou art *Black*, ſo I am and it pleaſe you, quoth he, but I am neither a Turk nor Moor, but a Gaſcoigne, with red Hair, No, No, ſaid he, not ſo, but thou art black with ſin That is true quoth he, but I hope in the bountiful Mercy of God, that for the Love of Chriſt who dyed for me, my black ſins ſhall not be imputed to me: Upon which he being more inraged, called his Clerk Lutheran, Hugonot, Villain; &c. deſiring his Friends who ruſhed in at the noiſe, that Stephen ſhould have Bolts clapt on his Legs and be burnt for an Heretick: In brief his Rage ſo increaſed that he died with horrible outcries, his Creditors ſcarce drawing his Carcaſs out of his Bed ſeized upon all his Goods, not leaving his Wife and Children a Bed of Straw to lye on; ſo grievous was the Curſe of God upon him and his Houſe, Hiſt. Perſecut.

XXI. In Edward 6 Reign, Rich. Deniſon was a zealous Profeſſor of Religion, and an Inſtrument of converting a young man to the Faith: In the Reign of Q. Mary this young Man was caſt into Priſon for Religion who remembring his old friend, to whom he always had a Reverend Reſpect, he ſent to know whether he was impriſoned and finding he was not, deſired to ſpeak with him; and when he came aſked his Advice; whether he thought it comfortable for him to remain in Priſon; and would incourage him to burn at the Stake for his Religion; Deniſon anſwered, 'That his cauſe 'was good, and he might with comfort ſuffer for it; 'but for my part (ſaith he) I cannot burn: But he that could not burn for his Religion, by Gods Judgment burned for his Apoſtacy; for ſhortly after, his

Shop and Houſe being on Fire, while he was earneſt to ſave his Goods, himſelf was burnt. Acts and Monuments.

XXII. Francis Spira a Lawyer of Cittadella in the Territories of Venice, a Man of great Credit and Authority in his Country, who embraced the true Religion with extraordinary zeal, teaching it to his Family and Friends 6 years, whereby he ſtirred up the malice of the Popiſh Clergy, ſo that they complained to the Pope's Legate. When Spira foreſaw his danger, after he had long debated the matter in his own Conſcience the Fleſh and worldly Wiſdom prevailing, he reſolved to go to the Legate, and by doing whatever he ſhould command him, to appeaſe his anger; and coming to Venice, he ſubſcribes to a Catalogue of pretended Errors which the Legate had drawn up, with his Confeſſion annexed, which he promiſed to declare in his own Town, acknowledging the whole Doctrine of the Church of Rome to be true and holy, and abjuring the Opinions of Luther, and all ſuch Hereticks: As he was going home he began ro conſider how wickedly he had denied Chriſt and his Goſpel at Venice, and what he promiſed to do in his own Country; and being confounded with fear and ſhame, he thought he heard a voice thus ſpeaking to him; 'Spira what doſt 'thou here? Whither goeſt thou? Haſt thou unhappy 'Man given thy Hand Writing to the Legate? yet ſee 'thou do not ſeal it in thy own Country; Doſt thou 'think Eternal Life ſo mean a thing, as to prefer the 'preſent Life before it? Remember Man that the ſuf'ferings of this Life are not comparable to the Glory 'that ſhall be revealed: If thou ſuffer with him thou 'ſhalt alſo reign with him: Thou canſt not anſwer 'what thou haſt already done, yet the Gate of Mercy 'is not quite ſhut, heap not ſin upon ſin, leſt thou re'penteſt too late. Now was Spira in a Maze, not 'knowing which way to turn; and when he came home, he acquainted his Friends with what he had done at Venice, and what he had promiſed to do

there

there; and now the terrors of God on one side, and the terrors of the World on the other, did continually torment him; they without more ado persuaded him to it: so going to the Mayor, he offered to do what was enjoyned him by the Legate; but all that night the miserable Man was vexed with restless cares without a minute of sleep; yet next morning he desperately in the presence of the whole Assembly, recited his Infamous Abjuration of the Protestant Religion, after which he was fined thirty pieces of Gold, and so restored to his Dignities, Goods, Wife and Children: As soon at he departed he thought he heard this dreadful Sentence; 'Thou wicked wretch thou hast denied 'me; thou hast renounced the Covenant of thy Obedi-'ence; thou hast broken thy Vow; hence Apostate 'bear with thee the Sentence of thine eternal Damna-'tion: Spira trembling and quaking, afflicted in Body and Mind fell down in a swound, and from that time forward he never found any ease or peace in his Mind, but professed That he was captivated under the revenging hand of the Almighty God, that he continually heard the Sentence of Christ the just Judge against him; when his Friends brought him able Physicians he said, 'Alas poor Men, how far are you wide! it is 'neither Plaster nor Drugs, that can cure a wounded 'Soul cast down with the Sense of Sin, and the Wrath 'of God; it's Christ only that must be the Physician, 'and the Gospel the sole Antidote; he was about fifty years of Age, his understanding active, quick of apprehention, witty in discourse above his ordinary manner; he refused nourishment, which his Friends forcing upon him, he was very angry, crying out, 'You strive 'to make me tire out in this misery, I would fain be at 'an end; O that I were gone from hence, that some 'Body would let out this weary Soul. One asked what he conceived to be the cause of his Disease; upon which he brake out into a lamentable discourse of the passages formerly related, and that with such passionate expressions as made many weep, and most tremble;

his

His Friends minded him of several promises out of the Scripture; and examples of Gods Mercy; 'My sins 'saith he, are greater than the Mercy of God, for I 'am one of those damned Reprobates whom God 'would not have to be saved, since I willingly, and a-'gainst my knowledge denied Christ; and I feel that 'he hardens me, and will not suffer me to hope: One time seeing a Knife on the Table, he snatched it up to have mischieved himself, but being prevented, he said, 'I would I were above God, for that he will 'have no Mercy upon me; in this condition he lay eight weeks in a continual burning, neither desiring nor receiving any thing but by force, vehemently raging for drink, ever pining, yet fearful to live long, dreadful of Hell, yet coveting Death, in a continual Torment, yet his own Tormentor; and thus consuming with Grief and Horrour, Impatience and Dispair, like a living Man in Hell, he represented an extraordinary Example of Gods Justice and Power, and thus ended his miserable Life. Clarks Mirrour.

XXIII. It is observable that most of the Roman Emperors who raised those ten horrid Persecutions against the Christians, came to untimely ends. Neither hath Divine Justice spared others since, who have destroyed innocent Souls meerly for their Religion, of which are many remarkable instances, and among others these following. A Counsellor of the Parliament of Provence in France, was so furious against the Protestants, that to dispatch them to the Fire, he staid in the Hall of Judgment from morning till night, causing his Meat and Drink to be brought thither; but whilst he was thus wickedly industrious, a little sore rose upon his Foot, at first only as if a Wasp had stung the place, yet encreased so extreamly the first day, that his whole Foot was inflamed and it was judged incurable, unless he would cut off his Foot to save the rest of his Body, which he not yielding to, next day his whole Leg, the third day his Thigh, and the fourth his whole Body was inflamed, of which he died, his

Corps

Corps being parched as if rosted by a Fire, thus he that was so hot in burning poor Christians was by the secret flame of Gods Wrath, burnt and consumed to Death, Hist. France lib. 2.

XXIV. John L. of Oppede, another chief instrument against the Protestants in France, who with his murthering Army committed such Barbarities, as Heathens would blush at; so that abundance of complaints were made against him, and he summoned to appear before the Parliament at Paris, to answer the Murders Extortions, and other Villanies laid to his charge; being convicted he was not only released but restored to his former Estate; but tho he escaped the hands of Men yet not the hand of God; for when he was in the height of worldly prosperity and busier than ever in persecuting Protestants, a flux of Blood came through his privy parts, which engendring a carnosity hindred his Urine, so that with horrible outcries he gave up the Ghost, feeling a burning Fire broiling his Intrails from his Navil upwards, and an infection putrifying his lower parts, beginning to taste even in this Life, that Vengeance of Eternal Fire prepared for the Devil and his Angels. Hist. France.

XXV. Felix Earl of Wurtemburg, a Captain to Charles V being at Supper at Ausburg, with many of his Companions, they breathed out horrible threatnings against the Protestants, and the Earl swore before all of them, That before he died, he would ride up to his Spurs in the Blood of the Lutherans; but the same night he was strangled and choaked in his own Blood, and so he rid not ride, yet bathed himself, not up to the Spurs, but up to the Throat, not in the blood of the Lutherans, but his own blood, and miserably ended his Life. Flaccius Illyricus. John Martin of Piedmont, boasting he would root out the Protestants, and in Gallantry cut off a Ministers Nose of Angrogne, was set upon by a Wolf which bit off his Nose, as he had abused the Minister, so he grew mad and died miserably, which strange judgment was much discoursed of, because

becauſe it was never known this Wolf had done hurt to any Man before. Acts and Mon.

XXVI. Albertus Pighius a great Enemy to the Goſpel, called The Lutherans Scourge, being at Bulloign at the Coronation of the Emperor, to behold the Pomp and Glory thereof, the Scaffold whereon he ſtood, fell down and Pighius came tumbling headlong amongſt the Guard that ſtood below, and fell upon the points of their Halberds, which ran quite thorow his Body, the reſt of the Company eſcaping without any great hurt. French Hiſt.

XXVII. In the Reign of K. Henry 8. Adam Damlip a worthy Proteſtant Preacher, was condemned as a Traitor, only for defending the Chriſtian Religion againſt Popiſh Superſtitions: Sir R. Ellaker Knight Marſhal of Callice was to ſee him excuted there, and was ſo great an Enemy, that he cryed out to the Hangman, Diſpatch the Knave, make an end, not ſuffering him to clear himſelf from the Treaſon he was charged with but was not proved againſt him; yea ſwore, that he would not ſtir till he ſaw the Traitors Heart out After a while in a ſkirmiſh between the Engliſh and French at Bulloign, Sir Ralph was ſlain with divers others; after they had ſtripped him they cut off his Privy Members; and pluckt the Heart out of his Body, leaving him a terrible example to all bloody Men; for there was no cauſe why they ſhould uſe him ſo more than the reſt, but only the Judgment of Heaven upon him. Beards Theatre.

XXVIII. James V. K. of Scotland, by the Inſtigation of the Popiſh Biſhops was a great Perſecutor, and gave Commiſſion to Sir James Hamilton to proſecute all Hereticks, ſaying, 'None of that ſort ſhould expect 'any favour at his Hands, nay not his own Sons, if 'found guilty: But this continued not long, for Sir James Hamilton was accuſed of a deſign againſt the Kings Life, for which he was executed: And a War breaking out with England, the King found his Nobility averſe in aſſiſting him, which much diſcontented him,

him: Theſe thoughts with ſome fearful Viſions much terrified and altered his Mind from thoſe extremities the Clergy put him upon; for one night as he lay at Linlithgow, it ſeemed that Tho. Scot, Juſtice Clerk, came to him with a Company of Devils, crying Woe worth the day that ever I knew thee or thy Service, for ſerving thee againſt God and his Servants, I am now judged to Hell torments: Awaking he called for Lights and told his Servants what he had heard and ſeen: next morning word was brought the Juſtice Clerk was dead, which fell out juſt at the time when the King was ſo troubled, and almoſt in the ſame manner, for he died in great terror of Mind, often repeating theſe words; By the Righteous Judgment of God am I condemned; and the manner of his Death anſwering the Kings Dream ſo exactly made it yet more terrible to him. Another Viſion he had which did more affright him, for he thought Sir James Hamilton came with a drawn Sword in his Hand, and cut off both his Arms, threatning in a ſhort time to return and deprive him of his Life, with which he awaked, and as he lay muſing what his Dream ſhould ſignify, news was brought him of the Death of his two Sons, James and Arthur; the one dying at St. Andrews, and the other at Sterling at one and the ſame hour, The next year 1542. being overwhelmed with grief he died at Faulkland, in the 32 year of his Age; a little before he died, his Queen was delivered of a Daughter, he burſt forth into a paſſion ſaying, It came with a Laſs (meaning the Crown) and it will go with a Laſs, Fie upon it. Spotſwood Hiſt Scotland.

XXIX. Drahomira Queen of Bohemia, was an implacable Enemy to the Chriſtians, and cauſed many to be ſlain; but as ſhe paſſed over a place where the Bones of ſome pious Miniſters who had been martyred lay buried, the Earth opened and ſwallowed her up alive, with the Chariot wherein ſhe was, and all in it, which place is to be ſeen before the Caſtle of *Prague* to this day. About 1488. ſome *Popiſh* Biſhops in *Bohemia*

mia ſtirred up the Queen who was then with Child, to move K Uladiſlaus her Huſband ſeverely to puniſh the *Piccards* or *Proteſtants*, the Queen pleaſed herſelf in thinking what grateful Spectacles ſhe ſhould have to ſee ſome of them burnt, or beheaded, or drowned in the River: But it pleaſed God, before ſhe ſaw it effected ſhe fell in Travel, and could not be delivered, ſo the *Phyſicians* adviſed, that the Child ſhould be cut out of her Womb, which being done the Child lived, but the Mother died. Two years after the Biſhops by their importunity prevailing with the King to uſe ſharp Remedies againſt this growing Religion: an Edict was drawn up, That all the *Piccards* or *Proteſtants* without diſtinction of Age or Quality ſhould be murdered. This Edict was brought to the Aſſembly of the States at Prague, to be confirmed: Many of the Nobility oppoſed it, but by the ſubtilty of the Chancellor and his bloody Aſſociates, it was at laſt carried by

by the Major part. The Chancellor as he returned from the Parliament, visited a Nobleman of his Acquaintance, and with great rejoycing told him what was concluded against the Protestants: The Nobleman having a Servant by, who was a favourer of them, asked him how he liked this Decree? The Servant answered, That all parties were not agreed: The Chancellor suspecting some Conspiracy, asked him, who durst oppose the States of the Kingdom. The Servant said, There is one in Heaven, who if he were not Present at your Councils, you have consulted in vain: The Chancelor replied, Thou Knave thou shalt find that, as well as the rest of you; and so rising up in a fury, a Carbuncle arose upon his foot, which turned to a Disease called Ignis Sacer, of which he died in much misery. Clarks Martyr.

XLI. Another very forward in promoting this Decree, in his return home alighting out of his Chariot to make water, struck his Privy Member on a sharp Nail in the Boot, whereby, as he fell forward, he drew out his Guts and Entrails and gave up the Ghost. Another who promoted this Cruel Decree, as he was Hunting, his Horse threw him, and one of his Arrows ran into his Thigh, and came out at his Loins, whereby he dyed a very painful Death. The year after, two German Tradesmen were apprehended at Prague, and by the Monks accused of Lutheranism, for which they were condemned and burnt: One of their persecutors was so violent against the Protestants, that he wished they were all hanged, burnt, or beheaded by his hands; but it pleased God that shortly after all these evils fell upon himself; for being in debt, for trouble and vexation he hanged himself; and when his Friends had privately buried him, the People hearing of it digged up his Carkass and the Magistrates ordered it to be burnt, but when the wood was consumed, and the Body only scorched one came and cut off his head. Clerks Martyr.

XLII.

XLII. Neither has the Almighty failed to shew his displeasure against wicked Persecutors in our own Country in Queen Maries Reign. Alexander the Keeper of Newgate used to goe to bloody Bonner, Story, Cholmly, and the rest, crying out, Rid my Prison, Rid my Prison, I am too much pestred with those Hereticks; this wretch dyed a miserable death, his Body being so swoln, that he was rather like a Monster than a Man, and his Intrails so rotten, that none could abide the stink; his Son James, to whom he left a great Estate soon wasted it all, saying in a jeer Ill gotten, ill spent; and as he went through Newgate-Market he fell down dead. John Peter, Son in Law to this Alexander, an horrible blasphemer, (who used to say, If it be not so, I pray God I may rot before I Die) was cruel to the poor Christians in Prison, but Divine Justice met with him, for his Body rotted away by piecemale and he died miserably. Robert Baulding, as he was apprehending Willam Seaman the Martyr, being stricken with Lightning pined away and died. Ralph Lardin, the betrayer of George Eagels, was afterwards Arraigned and hanged; as he stood at the Bar, he said, This is justly fallen upon me, because I betrayed the Innocent blood of that good and just Man George Eagels, who was condemned by my means, and I sold his blood for a little Money: The like vengeance fell upon Rich. Petto and Justice Brown, both cruel Persecutors of George Eagels; One Dale, a Promoter and Persecutor was eaten up of Lice, and Died. Dr. Berry, Commissary of Norfolk, another bloody persecutor, as he was walking with one of his Concubines, fell down with an heavy groan and never stirred after. A persecuting Suffragan of Dover having been with Cardinal Pool for his blessing, coming out of the Cardinals Chamber, fell down stairs and broke his Neck. Acts & Monu.

XLIII. Sir Tho. Moor L. Chancellor of England, was a sworn Enemy to the Gospel, by Fire and Sword, and as if he designed thereby to get renown, he caused

caused a sumptuous Tomb to be erected to eternize the memory of his Cruelty, whereon was engraven, That with all his might he had persecuted the Lutherans, but contrary to his expectation he was executed himself for high Treason; his Head was taken off, and his Body found no other Burial but under the Gibbet. Beards Theatre. These and many more such examples, make good that of the *Psalmist*, 'God hath prepared 'for the wicked the Instruments of Death, he ordain-'eth his Arrows against the Persecutors, Psal. 7. 13.

'If the Reader desire to know more of the Cruelties 'of the Papists in all Countries, for above six hundred 'years last past, and Gods Judgments upon Persecutors, 'he may find it at large in a little Book, called Mar-'tyrs in Flames, of a shilling price, and sold where 'this Book is to be had.

CHAP. V.

Fearful Judgments upon Cruel Tyrants, Murderers, and other notorious and debauched Persons, with the wonderful discovery of several Murders, &c.

IT appears in History that a multitude of proud, cruel, and vicious Princes & Governours in former Ages, have thought their Will ought to be their Law, and gloried in Tyrannizing over their Subjects; However it hath pleased God to discover his abhorrence of such practices, by his severe Judgments upon them, as well as that crimson sin of Murther, & to retain in us a horror thereof, hath by strange and miraculous ways brought to light deeds of Darkness, and their bloody Authors out of their greatest privacies to condign Punishment

iſhment. Neither hath Luſt, Revenge, and other notorious Enormities, eſcaped Gods Juſtice, as by the following relations remarkbly appears.

I. Ptolomæus Piſco King of Egypt, cauſed his Son Memphites (whom he begot of his Wife and Siſter Cleopatra) to be ſlain, and his Head, Hands, and Feet to be cut off, and put into a curious Caſket, and ſent to his Mother as a preſent upon his Birth day; and when he perceived that by his barbarous Tyranny he was grown odious to his Subjects, he cauſed a School where moſt of the Children of the Nobility, and others were educated, to be encompaſſed with Fire, and Men with drawn Swords aſſaulted them, whereby they were all deſtroyed, not one eſcaping; but what he thought was his Refuge proved his Ruine, for the People were ſo incenſed with this cruel Act, that they unanimouſly fell upon him, and tore him to pieces.

II. In 830. Popiel K. of Poland gave himſelf over to all manner of Debauchery, ſo that his People ſcorned and deſpiſed him; he fearing they would ſet up one of his Kinſmen in his ſtead, by the advice of his Wife, whom he furiouſly loved, feigned himſelf ſick, and ſent for all his Uncles Princes of Pomerania (being twenty in number) to come to ſee him; whom lying in his Bed, he earneſtly deſired, That if he chanced to die, they would chuſe one of his Sons to be King; which they promiſed, in caſe the Lords of the Kingdom would conſent. The Queen enticed them all to drink a Health to the King, which as ſoon as they had done, they were ſeized with intollerable pain, by the corroding poiſon in their Drink, and in a ſhort time all Died. The Queen gave it out as a Judgment of God upon them, for Conſpiring the Death of the King, and cauſed their Bodies to be taken out of their Graves, and caſt into the Lake Goplo, over a City called Croſphitz: But by a miraculous Transformation, an innumerable company of Rats and Mice ruſht out of thoſe Bodies, which went and aſſaulted the King, as he was with great Jollity feaſting in

in his Pallace: The Guards endeavoured to drive them away with Weapons and Fire, but all in vain. The King perplexed with this extraordinary danger, fled with his Wife and Children into a Fortreſs, yet to be ſeen in that Lake of Goplo, whether he was purſued with ſuch a number of thoſe creatures, that the Land and the Waters were covered, and they cryed and hiſſed fearfully; and entring in at the windows of the Fortreſs, they devoured the King, his Wife and Children and left nothing of him remaining; by which all the Polonian Princes were extinguiſhed, and Pyaſt a Husbandman was Elected King. Heylins Coſmography.

IV. Hatto Duke of Franconia, Abbot of Fulden, was choſen Archbiſhop of Mentz in 968. In which time was a grievous Dearth, and the Poor being ready to ſtarve, he cauſed great companies to be put into Barns, pretending they ſhould receive Corn, but cauſed the Barns to be ſet on Fire, and the poor people

to

to be miserably burnt therein, saying, That the poor were like Rats and Vermin, who eat up the Fruits of the Land: Not long after an Army of Rats gathered together, no man can tell from whence, and set upon him so furiously, that into what place soever he retired they would fall upon him; if he climbed into Chambers, they would ascend the Wall and enter in at the Windows; and the more men attempted to destroy them the more they encreased. This wretched Prelate seeing he could find no place by Land safe, resolved to seek refuge on the Waters, and got a Boat to convey him to a Tower in the midst of the Rhine, near a little City called Bingen; but the Rats in innumerable heaps swam to the foot of the Tower, and clambering up the Wall entred therein, and fell upon him gnawing, biting and tearing of him till he died. This Tower is yet to be seen, and at this day is called Rats Tower. It is also remarkable, that whilst the Archbishop was yet alive and in Health, the Rats gnawed and razed out his Name painted on many walls. Heylins Cosm.

VI. Andronicus was a cruel Tyrant, exceeding in Ambition, Murder, Adultery, Incest and the like. He Traiterously Murdered the Son and Heir of Emanuel the Emperor, causing him to be tyed up in a Sack and drowned in the Sea: After which by violence he possessed the Empire of Constantinople: Having attained his desire, he committed all manner of Villanies; ravishing Women and Virgins, and after giving them to his Pimps and Ruffians; yea he committed a Rape upon his own Sister; and to secure himself in this Tyranical Estate, he murdered most of his Nobility, and all that had any shew of Civility or Honesty, living by Robbery and Extortion; whereupon his Subjects no longer able to endure his vile outrages, rise up, and besieging him at last got him into their hands, whom they used with as much Cruelty as he had exercised upon them: For having deprived him

of

of his Imperial Ornaments, they pluckt out one of his Eyes, and then ſet him upon an Aſs with his Face to the Tayl, which he held in his hand inſtead of a Scepter, and a Rope about his Neck inſtead of a Crown; and then led him through all the Sreets of Conſtantinople, the people ſhouting, revilling, throwing dung, dirt and ſpittle upon him, and Women their Chamber-pots upon his Head; laſtly he was carried to the Gallows, and there Hanged. Beards Theatre.

VII. Alexander a Tyrant in Theſſaly was of a cruel diſpoſition, cauſing ſome men to be buried alive, others he put into the Skins of Bears and Wild Boars, and then ſet his Hounds upon them; and one Day as the Inhabitants of a City in League with him, were aſſembled in Council, he cauſed his Guard to incloſe them round and kill them all. He conſecrated the Dart wherewith he had ſlain his Uncle, and crowned it with Garlands, calling it the Happy Killer. Being at a Tragedy where Hecuba & Andromache were repreſented, he could not forbear weeping, and went out leſt it ſhould be obſerved that he pitied thoſe feigned Sorrows, who never had compaſſion for the multitude of Citizens he had cruelly murdered; now tho this Tyger was guarded with Troops of Souldiers night and day, and had a furious Dog conſtantly waiting on him which was tied to his Chamber door every night, yet by his Wives means he was kill'd ſhe letting in three of her own Brothers, with whom ſhe had conſpired to murther him; who finding him faſt aſleep, one took him by the Heels, & another by the Head and wrung his Neck behind him, the third thruſt him thro' with a Sword, ſhe all the while giving them light to diſpatch their Buſineſs. The Citizens got the dead Body, which they drew about the Streets, & then threw it to be devoured of Dogs; Plut. Lives.

X. Nero that Monſter of Men was educated under Burrhus and Seneca, and for the firſt five years behaved himſelf very well, ſo that Trajan uſed to ſay, That all the Emperors came ſhort of Nero's firſt five years; but

but then fell into all wickedneſs and debauchery. He came into the Publick Theatres, and took delight in the applauſe of the Vulgar, and the Crowns which they gave him for ſinging and playing on the Harp; and would not ſuffer any to depart out of the Theatre while he was ſinging, what occaſion ſoever they had, ſo that Women with Child were delivered in the Theatre, and others being tired with hearing him would get over the Walls, or ſeem to be dead that they might be carried out; he cauſed his Statue to be made in the Habit of an Harper, and alſo on his Coin; he exerciſed his Luſt, Luxury, Covetouſneſs and Cruelty at firſt privately, but after openly; when it began to be dark he would go to the Taverns, and about the Street doing miſchief to many, by beating and abuſing them, and if they reſiſted throwing them into *Privies*; he would break open ſhops and rob them, and in his quarrels oft endangered his Life he was once almoſt beaten to death, by a man whoſe Wife he had abuſed; after which he had Tribunes following him at a little diſtance. His Feaſts were from Noon till Midnight attended with Whores and Women Pipers: He was given to Sodomy and cauſed the Genitals of a Boy called Sporus to be cut off, to have made him a Woman, and to be dreſſed and brought to him like a Bride; whereupon one merrily ſaid, That it had been well for the World, if Nero's Father had had ſuch a Wife: He committed Inceſt with his own Mother Agrippina, and cauſed one Pythagoras to marry him, as he himſelf marryed Sporus: He invented ſuch Beſtialities between Men and Women as are not fit to be named: He murdered his Wife Octavia, by whom he had the Empire; and married Poppea Sabina, (whom he took from her Huſband a Roman Knight) and loved her dearly; yet when ſhe was great with Child, he coming home late one Night from his Charriot-driving, and ſhe chiding him for it, he kicked her on the Belly and killed her: He was of a cruel and bloody Diſpoſition, haſtened the Death of Claudius by poiſon, which he

would

would often boast of and rail against him, tho he received the Empire by him. Agrippina his Mother went to an Astrologer, to know the fortune of her Son Nero, who told her he should be Emperor, but he should be the *Death* of her, to which she replied, Let him kill me so he does but Reign: The first part of the Prognostication she saw accomplished, and the last now followed; for having attempted by poison and other ways to take away her *Life*, which not succeeding, he sent a Centurion to murther her; Agrippina seeing him coming with his drawn Sword, took up her cloths and exposed her naked Belly, bidding him strike that, since her Womb had brought such a Monster into the World. After she was slain, Nero came to view her naked Body and her wounds, and without any concern said, I did not think I had been born of so beautiful a Mother: He caused her Womb to be ript up, that he might see the place wherein himself had lain; After which horrid fact he was continually tormented with stings of Conscience, and protested, That his Mother often appeared to him with burning Torches, lashing him for that cruel Murder; yet he continued his Butcheries, murthering his Aunt Domitia, and Antonia the *Daughter* of Claudius, for refusing to marry him was slain; pretending she went to make Innovations in the State. He hired Conjurers to lay the Ghost of his Mother: He caused Crispinus his Son in law by Poppea to be drowned: He slew many others who by blood and affinity were near him: He murdered Aulus Plancus a young man, after he had by violence committed Sodomy with him: He forced his Master Seneca to Kill himself, tho he he had often sworn that he would perish himself, rather than do him hurt; and sent poison to his other Master Burrhus. Divers rich Freed Men and others who helped him to the Empire he murthered by mixing Poison in their Meat or *Drink*: Neither was he less cruel to others, especially after two Conspiracies; some of the Conspi-

ators confeſſed the Fact, ſaying, That they knew not but by his Death how to free him from all that wickedneſs wherewith he had defiled himſelf. Nero aſking Sulpitius Aper a Centurion, why he conſpired againſt him, he anſwered, Becauſe I knew not how by any other means to do thee a kindneſs: After this he ſet no bounds to his Cruelty, murthering whom he pleaſed: He gave not above an hour to any, and had Chirurgions ready to cut all their Veins if they made any delay: His Profuſeneſs and Prodigality anſwered his Cruelty: ſaying often, That thoſe who proportioned their Expences to their Incomes were ſordid and covetous; and that they only who moſt profuſely and prodigally waſted their Eſtates, were magnificent and praiſe worthy. He never put on the ſame Apparel twice: He was extravagant in Building, and when his Treaſury was exhauſted, endeavoured by Rapine and Forgery to enrich himſelf. When he conferred an Office upon any Man, he would ſay, Thou knoweſt what I want, Let us make it our Buſineſs that none may have any thing but our ſelves. He took the curious Images of the Heathen Gods of Gold and Silver out of the Temple and ſold them; neither did he ſpare the City of Rome, for being diſpleaſed with the Buildings and narrowneſs of the Streets, he ſent ſome Villains to ſet it on Fire, and went up to the top of Mœcenas his Tower, to feed his Eyes with that pleaſant ſight, and in a Players Habit tuned his Harp and ſung the burning of Troy. When he heard how ill he was ſpoken of for this Act, he reported it was done by the Chriſtians, uſing all manner of cruelty toward them, and expoſing them to the Fury of the people, as Burners and Deſtroyers of Cities, and as Enemies to humane Society. He cauſed ſome to be clothed in wild Beaſts Skins, and torn to pieces with Dogs; others were crucified, ſome he made Bonfires of to light him in his night ſports: In brief ſuch exquiſite Torments he put them to, as cauſed their Enemies to pity them, and whereas Tiberius uſed to ſay, 'After my death let

the World be deſtroyed by Fire, Peſtilence, Famine, &c. Yea (ſaid Nero) let it be deſtroyed in my Life time, that I may be a Spectator of it. But Juſtice at laſt overtook him, for being adjudged by the Senate to be an Enemy to Mankind, he was condemned to be whipt to Death through the Streets of Rome, and his Armies forſaking him, to avoid this Ignominious Death, he hid himſelf among Briers and Thorns, and deſired his Attendants to kill him, which they refuſing, he cryed out, I have neither a Friend nor an Enemy, miſerable man that I am, and ſo ſlew himſelf. Sueton.

XI. Tigellinus Captain of Nero's Guard, was a principal Abettor of him in his Tyrannies, and in the Death of many great Perſonages in Rome, inriching himſelf with their ſpoils: After the Death of Nero, (whom in his extremity he forſook) he wallowed in all manner of Debauchery; now though he was worthy of a thouſand Deaths for his Cruelties toward many Citizens, yet by bribing the chief Favourites of the ſucceeding Emperor Galba, he eſcaped; but when Otho was inſtalled in the Empire, he to gratifie the Romans, ſent to apprehend him, who was then in his Banqueting Houſe in the Fields, rioting and ſporting with his Harlots, and finding himſelf ſurprized, and no way to eſcape, though he had prepared Boats to carry him away in any danger, and not able to bribe the Meſſenger ſent to take him, though he offered great rewards, he entreated only the favour to ſhave his Beard before he went, which being granted, he took a Raſor, and inſtead of ſhaving, cut his own Throat, Beards Theatre.

XII. Antonius Heliogabilus, was infamous for cruelty, gluttony, luſt and all wickedneſs, and his Death was anſwerable to his Life; he had his Name from an Idol of the Sun, whoſe Prieſt he had been in Syria, and being rich, by his profuſe gifts to his Souldiers, was choſen Emperor. Such was his Luxurious pomp, that he uſed Balm in his Lamps, and filled his Fish-

Pounds with Roſewater. His Garments were of fine Gold, and coſtly Silk; his Shoes gliſtred with pretious Stones, he was never ſerved two days with one kind of Meat, nor wore one Garment twice; he doted upon his Mother, with whom he committed Inceſt, and did all by her appointment, and was the firſt that brought a Woman into the Senate, cauſing her to ſit in the Conſuls Seat; he erected a Senate of Women, wherein many ridiculous Laws were made; he exerciſed all manner of filthineſs in his Pallace, and exceeded all others in Luſt and Uncleanneſs; and being unapt by Nature for the Act of Generation, he would turn himſelf into a Woman, and ſought through the World for thoſe who were moſt prodigious for Debauchery to exerciſe their Luſt upon him; he had ſome days for Dinner the Brains of Eſtriches, the Tongues of Popinjays, and other ſinging Birds; when he was near the Sea he would never eat Fiſh, but in places far diſtant from the Sea, was ſerved with moſt delicate Fiſh; his Table was furniſhed with ſeven thouſand Fiſhes, and five thouſand Fowls at one Supper; in his progreſs he was attended with ſix hundred Chariots; he cruelly Sacrificed young Children, and conferred the beſt Offices upon Bawds, Fidlers, Players and the like; and was an Enemy to all ſobriety; and when he was foretold by his Aſtrologers that he ſhould Die a violent Death, he provided Ropes of Silk to Hang himſelf, Swords of Gold to Stab himſelf, and ſtrong Poyſons in Jacinths and Emeraulds to Poyſon himſelf, if he ſhould on a ſudden be forced thereto; he made an high Tower, and covered the floor with plates of Gold inlaid with pretious Stones, and underneath the Window the ground was covered with Sands of Gold, from whence he might throw himſelf down if purſued by his Enemies; but Divine Vengeance would not ſuffer him to Die as he deſired, for his Souldiers abhorring him, went to ſeize him, upon which he fled into an Houſe of Office, where they ſlew him, dragging him through the Streets of Rome,

Rome, and crying out, Behold a Whelp of Cruel and Insatiable Lust, and then threw him into Tyber, tastning a great stone to him, that he might be seen no more. Sueton. Hist.

XIII. Caligula another Roman Emperor, shewed his Cruelty first to his own Kindred, disinheriting and slaying Tyberius Coheir with him; he compelled his Father in Law to Murder himself, envying his Nobility, Virtues and Affinity to him: He abused Virgins, Wives and Noble Women; he caused his Grand-mother to kill her self for reproving him, and accusing his two Sisters, with whom he had committed Incest for Adulteresses and Conspirators, banished them; he caused the head of the Image of Jupiter to be taken off, and his own to be put in the place: He built his Pallace to the Market place, and set up the Images of Pollux and Castor at his Gate, and oft standing between them, would cause all that passed by to worship him as a God, and some of his flatterers called him Jupiter; he caused a Temple to be built for his God-head, and had Priests and Sacrifices; he used Magistrates scornfully, and would reach forth his Hands and Feet to the Senators to be kissed, and those who had this favour, must publickly thank him for it in the Senate; some of the Senators he privately Murthered, and yet would have them call'd for as if Living, and after would declare they had Murdered themselves; many persons of Quality he would stigmatize, dismember, condemn to the Mettle mines, to mend High-ways, to be cast to Wild Beasts, or be Sawn asunder: He compell'd Parents to be present at the Torments of their Sons, and one excusing himself by reason of sickness, he sent his Litter for him; another for asking whether he might not shut his Eyes whilst his Children were tormented, he caused to be slain; another Father he brought home from seeing the miserable Death of his Son, and would force him to laugh, jest and be merry. A Roman King being cast o the Wild Beasts, declared he was Innocent, upon

which he caused him to have his Tongue cut out, and then to be cast to them again. If he wanted Criminals to throw to the Wild Beasts, he caused his Officers to sieze any that stood near, and throw them to be torn to pieces, having first cut out their Tongues that they might tell no Tales; when he designed to destroy any of the Senators, he suborned some person to go into the Senate house, and there proclaim him a publick Enemy, and so Murther him; neither would he be satisfied till his Members and Bowels were drawn about the Streets, and then laid on a heap before him; he would not suffer any to be slain presently, but bid the Hangman so to strike that they might feel themselves Die. He had a Horse named *Swift*, whom he invited to Supper, gave him Provender in a Golden Manger, and drank Wine to him in Golden Bowls; he Swore by his Horses Health and Fortune, and promised to make him a Consul, and he had made him a Priest; he caused a Marble Stable to be built for him, and a Manger of Ivory, with Horsecloaths of Purple, and a Chain of pretious Stones. He gave him a House furnished with costly Housholdstuff and Servants, the more splendidly to entertain those who in his Name were invited to be his Guests; having by such Mad profuseness exhausted his Treasury, he sought by all opressive means to supply his wants; he disannulled Mens Wills, because they had not made him their Heirs; he slew Rich Men and fized on their Estates, so that it was a Crime to be Rich; he levied unheard of Taxes, he proclaimed that at New-years-tyde he would receive New-years-gifts, and stood at the door to receive all that were brought him by the People; he set up a Bawdy-house in his own Pallace, and prostituted the chief Women and the noble Boys to the Lusts of all, and made gain thereby; he was so enamoured with Money, that he caused heaps of Gold to be spread over a large Room, and would walk bare-foot, and some times would strip himself naked and roll himself upon it: He was an horrid

horrid Atheiſt and Blaſphemer of the Deity, yet when it Thundred would wrap his Head and Face in his Garments, and run under his Bed to hide himſelf; afterward he cauſed an Engine to be made, to Thunder againſt Heaven when it Thundred, and to Lighten againſt the Lightning; and when a Thunderbolt fell, he would throw up a Stone toward Heaven, ſaying, Either do thou deſtroy me, or I will deſtroy thee; and it was not long ere he met with his juſt reward; he deſigned a Progreſs into Alexandria, reſolving before he went to Murther the chief Men Rome, wiſhing, That all the People of Rome had but one Neck, that he might cut them off at one blow; being fretted that no terrible Calamities happened in his Days, when none could be greater than himſelf. But in the midſt of his rage and wickedneſs, two of the Tribunes Conſpired againſt him, and one asking him ſome queſtion about his Office, and receiving a harſh Anſwer, he gave the Emperor ſuch a ſtroak between the head and ſhoulders, that with it and the blows of the Acomplices who ruſhed in, he was ſlain; no man ſtirring in his defence, though many looked on and might have aided him: The Conſpirators ſlew his Wife Cæſonia, a Woman of prodigious luſt and filthineſs; they took his Daughter, and daſhed out her Brains againſt the Walls. After his Death there was found in his Cloſet two Books, one called his *Sword*, the other his Dagger, wherein were contained the Names of all thoſe whom he deſigned to Slaughter; alſo a great Cheſt ſtuffed with all ſorts of deadly Poiſons, which being thrown into the Sea, poyſoned a multitude of Fiſhes. Sueton. Hiſt.

XIV. Commodus another Emperor of Rome, was a wicked Son of a good Father, he exceeded if poſſible Nero, and Caligula in Luſt, Cruelty & Rapine; he had three hundred Concubines of the moſt beautiful Matrons and Whores of Rome, among whom he ſpent his time in Feaſting, Drunkenneſs, &c. he killed his Siſter Lucilla, and raviſhed his other Siſters; he uſed

to fight among the ſword players, and often in ſport killed ſome of them; he fought with wild Beaſts, of whom he ſlew many with his own Hands, he came into the Senate in Womens Appaarel, where he ſat publickly and drank unmeaſurably; he ſcraped Money together by ſelling Honours and Offices. He would be called Hercules the Son of Jupiter, and deſpiſing the Roman Habit, went clothed in a Lyons ſkin, carrying a Club in his Hand, and fought with wild Beaſts, and Men; whereof he killed ſome with Darts, others Gyant like with his Club; yet would this wretch be called a Pious and Happy God: He commanded Rome to be burnt; and his Souldiers ſlew multitudes of People that were met at the Amphitheatre without any Cauſe, with all thoſe of his Bedchamber. Thus growing odious to all, ſome of his Domeſticks and one of his Concubines, named Matria, whom he loved above all the reſt, and called her his Amazon, conſpired to poiſon him, which they effected.

XV. Baſſianus Caracalla in his Childhood was of a mild nature, ſo it was hoped would prove an excellent Prince, but when he grew up became fierce and cruel: His Father Severus leaving him ſuch a large Empire as none before him had poſſeſſed, with a great Army to defend it, he began to diſcover his bloody diſpoſition: For firſt, he ſlew his Phyſicians for not killing his Brother in law ſoon enough: He murdered thoſe who educated him and his Brethren, becauſe they endeavoured to make peace between him and his Brother Geta: He perſuaded his Captains to chuſe him ſole Emperor, his Father having divided the Empire between them; and when he could not prevail he goes to his Mother, pretending great love to her and her Son Geta, yet watches his opportunity, breaks into Geta's Chamber, and murthers him in his Mothers Arms, defiling her all over with his Blood, and then runs into his Pallace, crying out, That he had eſcaped a very great danger from his Brother Geta. From hence he runs into the Camp, and tells the Souldiers what

what a Conſpiracy Geta had made to take away his Life, and how hardly he had eſcaped by ſlaying him in his own defence: So with Gifts and Promiſes they chuſe him ſole Emperor. Then began he to exerciſe his cruelty, killing all his Brothers Servants and Friends, not ſparing their very Infants: He cauſed the Rich Citizens to be ſlain, and ſeized their Eſtates. He murdered Papinian a famous Lawyer, becauſe he would not defend the murthering of his Brother, but ſaying, That it was eaſier to commit Fratricide, than to excuſe it: He uſed to commend Sylla and Tiberius two as bad as himſelf, and ſought to root out all the Imperial Family, or any eminent among the Senators. He raged againſt the People, cauſing multitudes to be ſlain when met at publick Plays: And being conſcious of their hatred he went into *Germany*, and thence to Macedonia; and at Alexandria cauſed the Schools of Ariſtotle to be deſtroyed, and his Books to be burnt, becauſe ſaid he, Ariſtotle was of a Counſel to poiſon Alexander: thence he went to Troy, and ſought out the Tomb of Achilles, then to Antioch to Alexanders Tomb, which two he pretended to imitate; and was revenged of the Alexandrians for ſome Scoffs caſt upon him for having married Julia his Mother in-law whoſe Son Geta he had ſlain in her Arms; for Julia who was very fair, being one time in his Company, as it were by negligence, diſcovered a great part of her naked Body; whereupon Baſſianus ſaid, I would it were lawful; Julia replied, It is lawful if thou pleaſeſt knoweſt thou not thy ſelf to be an Emperor, and to give not to receive Laws. So he married her, upon which the Alexandrians called him Oedipus, and her Jocaſta. To be revenged for this Affront, he pretended to chuſe a Legion of Alexandrians, and when multitudes met together unarmed, his Souldiers incompaſt and cut them all to pieces, ſo that the River Nilus was red with their Blood: From hence he went to the Eaſt and pretending to affect the Parthian name, ſent Ambaſſadors to Artabanus K. of Parthia, to give him his

Daughter in Marriage: Artabanus embracing the motion, came to him bringing the Bride, and a multitude of unarmed Followers crowned with Flowers; but whilſt they were offering Sacrifice to their Gods, giving the watchword to his army he ſlew themall, the King himſelf hardly eſcaping: At length as he was eaſing nature, Marcinus, Prefect of the Pretorian Souldiers ſtabbed him with a Dagger into his Bowels and ſlew him. Suetonius Hiſt.

XVI. Aulus Vitellius being choſen Emperor of Rome uſed no Government either in his Family or among his Souldiers, ſo that all places were filled with Rapine, which he turned into ſport: When he came into a Field where a Battle had been fought, and his Followers were offended with the ſtench of the dead Bodies, he ſaid, That of all ſmells he liked beſt the ſmell of a ſlain Enemy, but much more of a ſlain Citizen. He ſacrificed to the Ghoſt of Nero in Mars his Field, to ſhew what an excellent patern he would follow, and there prepared a ſolemn Feaſt, and ſent for a Muſician to ſing Nero's Verſes, which he much applauded. He governed the Commonwealth by baſe Players, & Charriot drivers, and upon every ſmall occaſion delivered men over to death: He ſpared not Uſurers, who called to him for their Debts, nor Publicans who had exacted Tribute from him: One of them coming to ſalute him, he cauſed him to be ſlain in his preſence, ſaying, That he would feed his Eyes with his Death. Two Sons of another coming to intercede for their Father he cauſed to be killed: He baniſht all Mathematicians out of Rome, becauſe they had given out he was born under unhappy Planets: He was ſuſpected guilty of his own Mothers Death: Neither was he only cruel but extreamly given to Luxury and Exceſs: He feaſted four times a day, after each of them diſburthening his Stomach by vomiting: He uſed the moſt coſtly delicates, from remote parts at exceſſive charges both from Land and Sea; ſo it was commonly ſaid, That if he had Lived longer, he would have undone the Roman

man Empire with his Luxury and coſtly Table: He was ſo given to Gluttony, that he eat while he was Sacrificing or in a Journey: His whole Life was ſpent in Gluttony, Drunkenneſs and Cruelty, whereby he grew ſo hateful that the Army choſe Veſpaſian then in Judea Emperor, whereupon Vitellius forced Flavius Sabinus, Veſpaſians Brother, and his Kindred to fly into the Capitol, which he ſet on Fire, and burnt them in it; and himſelf being at a Feaſt, fed his Eyes with that pleaſing Spectacle; for he was reſolved to Eat and Drink well, that he might not Die without his Dinner, nor be afraid of Death or Diſgrace. When news was brought that Veſpaſian his Enemy drew near, he ſought out private corners to hide himſelf in, all men forſaking him but his Baker and Cook: When his Enemies entred the City, ſome of the Souldiers that knew him not, finding him, he denied his Name; and when others that knew him came, pretended he had ſomething to reveal to Veſpaſian that concerned his ſafety; but this prevailed not, for caſting a Halter about his Neck, they dragged him half naked into the Market place where he received many reproaches; they then ſet a Dagger under his Chin, that he might not hang down his head to hide his face, and threw dirt at him; at laſt carrying him to Tyber, they cut him in pieces; and threw his Trunk into the River. Suet. Hiſt.

Domitian Son of Veſpaſian was wicked in his Childhood and Youth; when he came to be Emperor, he retired every Day for an Hour as if upon ſecret Affairs, but ſpent that time in catching Flies and picking out their Eyes with a Bodkin, ſo that one asking his Chamberlain whether any body was with the Emperor, he wittily anſwered, No, not ſo much as a Flie; he entertained the People with coſtly Shows wherein he ſate as one of the Heathen Gods, commanding himſelf to be called Lord and God, and in his Edicts he uſed this Phraſe, Our Lord and God commands this to be done; one while he ſet himſelf

to

to reform abuſes. and enact good Laws, but quickly returned to his former Cruelty, cauſing many Senators to Die; one becauſe he had a Map of the World in his Chamber, and read the Orations of Kings and Princes, recorded by Titus Livius; he baniſhed all Philoſophers and Mathematicians, and ſought out new ways to enrich his Coffers; his Cruelty was not only great, but crafty, and unexpected; he would ſend ſome away merrily, and with aſſurance of ſafety, and preſently ſend men to Murther them; and to abuſe mens patience, he would never paſs any hard or unjuſt Sentence, without a Preface to ſet forth his Clemency. His Treaſury being exhauſted, he recruited it by Rapine and Oppreſſion, ſuborning ſome to accuſe both the living and the dead that he might ſeize on their Eſtates: he was extream cruel againſt the Chriſtians becauſe they would not Worſhip him as a God, or his Idols at leaſt; pretending he was Brother to the Sun and Moon; and adorning his Shoes with Gold and precious Stones he commanded the People to kiſs his feet; he ordered all the Churches of the Chriſtians to be pull'd down, and the Holy Scriptures to be burnt. with all the contempt that could be; diſplacing all Chriſtian Magiſtrates, and impriſoning ſuch as would not abjure Chriſtianity; then were Edicts ſent out for Impriſoning Elders and Biſhops, and conſtraining them by Torments to Sacrifice to Idols; upon which there followed all manner of Cruelty againſt the Chriſtians by all kind of Tortures. Among others Romanus, a Nobleman of Antioch was cruelly Martyred with many barbarous Torments, together with a young Boy, who with wonderful Conſtancy ſuffered Death with him. Two Noble Virgins named Eulalia and Agnes, for the Profeſſion of the Faith of Chriſt, endured likewiſe the utmoſt Cruelties the Tyrant could invent, and at length Death it ſelf; with a multitude of other youung Perſons.

'But of thoſe I have given a particular account, in a

'Book

'Book called, The Young Mans Calling, or, The whole Duty of Youth; with Remarks upon the Lives 'of ſeveral excellent Young Perſons of both Sexes who were eminent for Piety and Vertue in their Generations: To which I refer the Reader.

Gordius a Centurion acknowledging that he believed in Chriſt, and valued not what they could inflict on him for his Profeſſion; the Sheriff called for ſcourges, Gibbers and all manner of Torments; to whom Gordius ſaid, That it would be a loſs and damage to him, if he did not ſuffer torments and puniſhments for Chriſt and his Cauſe; The Sheriff more incenſed, commanded Torments to be inflicted on him, with which Gordius was nothing diſturbed, but ſung, The Lord is my helper, I will not fear what Man can do unto me: Then he blamed the Tormentors for favouring him, provoking them to do their utmoſt; the Sheriff not prevailing that way, ſought to ſeduce him by promiſing Preferment, Riches and Honour if he would

would deny Christ; but Gordius derided him as foolishly Mad, saying that he looked for greater preferment in Heaven than he could give him on Earth: He was then carried to be burnt, multitudes followed some Kissing him and entreating him with Tears to pity himself; he answered, 'Weep not, I pray for me, but 'weep for the Enemies of God, who fight against 'the Christians; weep, I say, for them, who prepare 'Fire for us purchasing Hell Fire thereby for themselves in the Day of Vengeance; and cease, I pray 'you, thus to molest my setled and quiet Mind, since 'for the Name of Christ, I am ready to suffer a Thou'sand Deaths. Others perswaded him to deny Christ with his Mouth, and keep his Conscience to himself: My Tongue, saith he, which by God's goodness I have, cannot be brought to deny the Author and Giver of the same; for with the Heart we believe unto Righteousness, and with the Tongue we Confess unto Salvation. And thus incouraging the People to Die in the same Cause, with an unappaaled countenance, he gave up his Body to the Flames. Acts and Mon. p. 1.

Menes a Souldier forsook all, and went into a Desart, giving himself to Fasting, Prayer, Meditation and Reading the Scriptures; at last returning into the City of Coris, when the People were at their Pastimes, he with a loud voice proclaiming himself to be a Christian, was carried before the President; and being demanded concerning his Faith, he said, 'It is 'convenient that I confess God, in whom is Light and 'no Darkness: For with the Heart we Beleive to 'Righteousness, and with the Mouth Confession is 'made to Salvation: Then he was Tormented, which 'he regarded not, saying, There is nothing in my 'Mind that can be compared to the Kingdom of Hea'ven, neither is all the World, if it were weighed in 'a ballance, comparable to the price of one Soul: 'Who can Separate us from the Love of Christ? Can 'Tribulation or Anguish? &c. And again, I have learned of my Lord Christ, not to fear them that can

kill

kill the Body, and have no power to kill the Soul. After many Torments, he received Sentence of Death; at the place of Execution he ſaid, 'I give thee thanks 'my Lord God, who haſt accepted me to be a par-'taker of thy pretious Death, and haſt not ſuffered 'me to be devoured of my fierce Enemies, but haſt 'made me conſtant in thy True Faith unto the end: 'And ſo he loſt his Head, but found a Crown of Glo-'ry. Acts and Monu.

Among others, forty young Gentlemen that were Souldiers, freely confeſſed themſelves to be Chriſtians to the Marſhall, who amazed at their boldneſs, with flatteries and promiſes of Preferment perſwaded them to conſider their Youth, and not to change a pleaſant Life for a painful and untimely Death: But they courageouſly replyed, 'They neither deſired Money, 'Honour nor Life, but only the Cæleſtial Kingdom of 'Chriſt, for the Love of which they were ready to 'endure the Wheel, Croſs, Fire or any other Tor-'ment: The Marſhall offended herewith, deviſed a new Torment, for eſpying a Pond in the Street open to the North Wind, it being in Winter; he cauſed them to be put into it all Night. But they being joyful, comforted one another as they put off their Cloaths, ſaying, 'We put not off now our Old Cloths and our Old Man, '(corrupted with the deceits of Concupiſcence) for 'which we bleſs and praiſe God; for by means of the 'Serpent we once put on the Old Man, but by Jeſus 'Chriſt we now put him off. Then they were brought naked and put into the cold Water till Morning, ſo that all their Members were num'd; and when it was Day, they having Breath yet remaining, were brought to the Fire, and conſumed to Aſhes; which were thrown into the Flood. But one of the Company being more lively, and not ſo near Death as the reſt, the Executioners pitied him, and delivered him to his Mother; who ſtood by to ſave his Life; but ſhe led him to the Piles of Wood where the other ſtarved Creatures lay ready to be Burnt; exhorting him to

accom-

accompliſh his Bleſſed Journey, which accordingly he did, and was burnt with his Companions. Acts and Monuments.

Domitian by his Cruelties at length grew terrible & hateful to his Friends and Servants, yea to his own Wife. An Aſtrologer boaſting that by his Art he could foretel what ſhould come to paſs: Domitian aſked him if he foreſaw his own end, he anſwered he ſhould be torn in pieces of Dogs: Domitian to prove him a Lyar commanded him to be ſlain, and his Body to be burnt to aſhes; but as they were about to do it ſo violent a ſhower happened as quenched the fire, and Dogs came and tore him in pieces: this much increaſed the fear of Domitian, who had been told by a Chaldean, when and how he ſhould die, which ſoon hap-

happened, and the Vengeance of Heaven fell upon him for all his Tyranny. For Stephanus one of his Officers, desiring to speak with him in private, presented him with a writing, which whilst he was looking upon, he stabbed him with a Dagger into the Belly, and seven of his own freed Men came in and Dispatched him. A while before his Death a Chough spoke Greek from the Tarpeian Rock, crying, All shall be well, which could not be till the Tyrants Death; and Apollonius Tyaneus being at Ephesus in Asia, reading a Lecture in a Grove many hundred Miles from Rome, he on a sudden began to speak low and slowly, and straight looked Pale, and stood silent, at last stepping hastily some paces, he cryed out as one transported, 'O brave Stephanus, strike the Tyrant, kill the murderer, thou hast struck him, thou hast wounded him 'thou hast slain him; this being spoke in publick was taken notice of, and the time when it was spoken diligently observed, and it was found that Domitian was stabbed in Rome that very day and hour, by Stephanus of his Bedchamber. Lipsius Monit. lib. 1.

XX. John Cameron Bishop of Glasgow, who was very cruel to his Tenants and Vassals, made a fearful End: For in 1446. as he lay asleep in his House near Glasgow, he heard a voice summoning him to appear before the Tribunal of Christ; he awaked greatly terrified, calling to his Servants to bring lights and sit by him; he took a Book and began to read, but the voice being again heard, struck the Servants with amazement; the same voice calling the third time far louder the Bishop after an heavy groan was found dead in the Bed, his Tongue hanging out of his Mouth. Spotswoods Hist.

XXI. Bothwell the chief Actor in the Murther of K. Henry of Scotland, Father to K. James I. fled into Denmark, where being discovered he was imprisoned, and dispairing of his Liberty, fell mad and ended his Life miserably. The Archbishop of St. Andrews also who had a hand therein, being taken in the

the Caſtle of Dumbarton, was carried to Sterling and hanged.

XXII. Sir John Tyril, John Dighton and Miles Forreſt, who were procured by Richard the third, to murder K. Edward 5. and his Brother in the Tower, by entring their Chamber about midnight, and wrapping them up in the Cloaths, keeping down the Pillows upon their Mouths till they were ſmothered. Theſe three Murderers did not long eſcape Vengeance. For Miles Forreſt rotted away piecemeal. Dighton lived at Callice ſo hated of all that he died there in much miſery: And Sir James Tyril was beheaded on Tower Hill for Treaſon. Act. and Mon The Cardinal of Winch. called the Rich Cardinal (who procured the Death of the good Duke of Gloceſter, in K. Henry 6. Time,) was ſtruck with an incurable Diſeaſe; who repining thereat, cryed out, Fie, Will not Death be hired? Will Money do nothing? Muſt I die that have ſo great Riches? If the whole Realm would ſave my Life, I am able either by Policy to get it, or by Riches to buy it: but all would not avail, for he died ſoon after. Speeds Chron.

XXIII. The Duke of Suffolk did not long eſcape, for in Parliament he was accuſed as a Traitor, a Murderer of the Duke of Gloceſter, and a Robber of the Kings Treaſury, for which he was baniſhed five years. He took Shipping in Suffolk, intending for France, but being encountred by a Man of War belonging to the Tower, on the ſide of a Ship Boat one cut off his head in 1450. Speeds Chron.

XXIV. In 1618. A Man at Pearin in Cornwal was bleſſed with ample Poſſeſſions and a Fruitful Iſſue, unhappy only in a younger Son, who growing Extravagant, went to Sea in a ſmall Veſſel with ſeveral like himſelf, where they made Prize of all they could Maſter, and at laſt venturing into the Streights, ſet upon a Turks Man a War which they took, and got great Booty; but their Powder by chance taking fire, blew up the Ship, and our Gallant being a ſkilful Swimmer

Swimmer got ashoar upon the Isle of Rhodes, with the best of his Jewels; where offering some to sale to a Jew he knew them to be the Governours of Algiers, so he was seized and condemned him to the Gallies for a Pyrate among other Christians, whose miserable Slavery made them use their wits to recover their Liberty, and effected it by killing some of their Officers: After which this young Man got aboard an English Ship, and came to London, where the skill he had got in that Art, preferred him to be Servant to a Chirurgion, who sent him to the East-Indies; there by his Industry he got Money, with which he returned home; and longing to see his own Native Country Cornwal, he sailed in a small Ship from London; but ere he attained his Port was cast away upthat Coast, where once more his skill in Swimming brought him safe to shoar: But having been fifteen years absent, he understood his Father was much decayed in his Estate, and had retired to a place not far off, living in debt and danger: His Sister he finds Married to a Mercer, to whom he at first appears as a poor stranger, but afterward reveals himself, shewing her what Gold and Jewels he had concealed in a Bowcase about him; so they concluded that next Day he should appear to his Parents, yet keep himself unknown till his Sister and her Husband should come thither to him, to make their Joy compleat: He then goes alone to his Fathers House, where his humble behaviour, suitable to his poor Cloths, melted the old couple into such compassion, as to shelter him from the cold under their outward Roof, and by degrees the Relation of his Travels and Sufferings told with so much passion to the Aged People, made him stay so long by the Kitchen fire that the Husband bid them good Night, and went to Bed; His true Stories moving compassion in the Woman, she wept, and so did he; and taking pity on her Tears he comforted her with a piece of Gold, which gave her assurance that he deserved a Lodging, to which she brought him; and being in

Bed

Bed, he shewed her his Wealth that was girded about him, which he told her was sufficient to relieve her Husbands wants, and to spare for himself; and so being weary fell asleep: The Old Woman being Tempted with the Golden bait which she had received, and greedily Thirsting after the rest, went to her Husband, and awaking him, told him the News and what further she intended to do, and though with horrid apprehensions he often refused, yet her puling Eloquence moved him at last to be Master of all that Wealth by murdering the Owner; which they effected and covered the Corps till they had opportunity to convey it away. The early Morning hastens the Sister to her Fathers House, where with signs of great Joy, she enquires for a Sailor that should Lodge there the last Night. The Old People at first denied they had seen any such, till she told them it was her Brother, her lost Brother, whom she certainly knew to be so, by a scar on his Arm cut with a Sword in his Youth, and that they had resolved to meet there next Morning and be merry: The Father hastily runs up into the Room, and finding the mark, with the horrid regret of this monstrous Murther of his own Son, cuts his Throat with the same Knife wherewith he had committed that execrable deed: A while after the Mother going up to consult with her Husband what to do, and being confounded to see him weltring in his own blood, she takes up the same Knife, and rips up her Belly, so that the guts tumbled out. The Daughter wondring at their delay in comming down, goes up, and found too soon this Bloody Tragedy, the Mother having time only to relate the forementioned particulars, gave up the Ghost: The Daughter was struck with such horrour at this deluge of Destruction, that she sunk down and Died. The fatal end of that Family quickly flew to the Court of King James I.; but the Printed Relation conceals their Names out of respect. Sand. Hist. K. James. I.

XXIX.

XXV. A Nobleman lived happily with his Wife, who had a Chamber Maid very beautiful, yet not tainted with the leaſt incivility or wantonneſs; however her Lady was jealous of her, and when her Huſband was gone from home, ſhe raiſed a quarrel with her for letting a Child ſlip out of her Arms, which tho it was not hurt, yet ſhe pretended it was lame, paſt recovery, and being implacable committed her to a deep dark Dungeon in the bottom of a Caſtle, which for many years had been ſhut up, wherein were abundance of Snakes, Toads, Adders and other Serpents, into which the worſt Malefactor in the Memory of Man had not been committed; yet into this noiſom dreadful place the poor innocent Virgin was forced to enter, and the Doors were ſhut upon her: She was no ſooner in, but the venemous Vermine came from all corners of the Vault with horrible hiſſings, and ſeized on all parts of her Body, which with loud, doleful cries and ſhrieks, ſhe endeavoured to ſtrike off, but all in

in vain: At Noon a Servant who had a kindneſs for her, goes to his Lady and deſired her as ſhe was a Chriſtian, to have ſome pitty upon the lamentable cries of the poor Creature, but ſhe reviled him with boldneſs and ſawcineſs, and gave him blows to boot. At length Evening came and her woful Clamours ſtill continued, able to have ſoftened Flint or Marble, when the Young Man falling upon his Knees before his Lady, was more importunate than before, but ſhe grew the more furious and kickt him out of her preſence: Night coming on the young man could not ſleep, but riſing at Midnight went to the Dungeon Door, where hearing no noiſe, nor ſo much as a ſigh or groan, he thought ſhe was dead, and called boldly at the Ladies Chamber Door, and awaking her, told her, That ſhe had now executed her cruel Revenge, for he doubted not but the poor Virgin was dead, ſince all was ſilent: At which words being ſtartled, ſhe aroſe and calling for Lights caused the Dungeon to be opened, where ſhe beheld a terrible Spectacle, the Maiden fallen flat on the ground, and four great Serpents wrapt about her, one of an extraordinary bigneſs about her Neck, another round both her Legs, a third like a Girdle imbraced her waſt, a fourth ſtuck upon her Jaws ſtretching it ſelf to its utmoſt length, which when taken off was ſo gorged with blood, that it burſt in ſunder; at which dreadful ſight the Lady was ſtruck with ſuch horrour that ſhe grew into a deep melancholy, which turned into Madneſs, and ſo in a raging fit died. Beards Theatre,

XXVI. In the Reign of Q. Elizabeth, there dwelt an old Man and Woman in Honey Lane near Cheapſide, the leaſt of them 70 years of Age, who lived privately without any Servants, and having yearly Means were thought by the Neighbours to be very rich, their Houſe being well furniſhed; which Villains having notice of, he procured a falſe Key to the Houſe, and entring at midnight murthered the two old People in their Beds, and then broke open their Cheſts, and

carrying away what he was able, shuting the Doors upon the dead Bodies. The next day neither of them being seen by their Neighbours, they began to suspect a little, but the second day when they found the Door continue shut, neither heard any noise in the House they broke it open, and found all things out of Order, and going up stairs the Trunks and Chests were broke up, but looking toward the Bed they discovered the Man and his Wife murthered; great search was made, and many taken upon suspition, but nothing could be proved against them. At length a poor Vagabond Wretch was seized and examined, who could give no good account of himself, and being observed to haunt thereabout two or three days before, he was upon those presumptions committed to Newgate, and next Sessions arraigned, and for want of making a discreet Defence was condemned and hanged for this supposed Murther. But the real Malefactor escaped into the Low Countries, where he set up a Trade, got Money and was considerable in the place where he lived. After twelve years continuance there he could not rest, but must needs visit England for no other business but to see London, and buy a piece of Plate in Cheapside to carry over with him: To a Goldsmith he comes, and in a Shop near the Standard cheapens a Bowl; whilst he was bargaining a Gentleman was arrested at Bow-Church, who drawing his Sword ran up Cheapside, the Serjeants and People crying stop him, stop him. All looking that way, the murderer thought that he was discovered, and to begin to run away; the People seeing him run, ran after and stopt him, asking the cause of his flight, who in great affright and terror of Conscience said, He was the Man, they asked him what Man? The same Man that committed such a Bloody Murder so many years since: Upon which he was apprehended and arraigned by his own Confession, condemned and Hanged at Milend in Chains. Beards Theatre.

XXVII.

XXVII. A young Gentleman of good Parentage, being a Cambridge Scholar, of a great Spirit and ſtout Body, could not contain himſelf within his allowance, but being a Fellow Commoner ſpent much above it; ſo that to preſerve his Credit, he having a good Horſe would many times ride out upon the Highway. Thus he continued a year without the leaſt ſuſpition; at length his quarteridge nor being come from his Father and wanting Money to ſupply his Riot, he puts himſelf into a diſguiſe, and riding over Newmarket-Heath, diſcovers a Servingman with a Cloakbag, and ſeeing him ſingle he made up, and bid him ſtand and deliver, the other unacquainted with that Language, anſwered. He had but little Money, which he was loth to part with, Then thou muſt fight for it (ſaid the Schollar) Content ſaith the other, they both drew and fought ſtoutly, but the honeſt ſervingman was unhappily ſlain, the other being only ſlightly wounded took the Cloakbag, rid to the Univerſity, and carried the Portmantle to his Chamber, where he found a Letter from his Father, ſignifyiug that he had ſent him his quarterly allowance by his own faithful Servant, whom he had lately entertained upon the commendation of a Friend, wiſhing his Son to treat him kindly, which when he had read, and conſidered all the wicked Circumſtances of his Adventure, he fell into a deep melancholy, in ſhort the Robbery and Murther were both diſcovered; Judge Popham then riding that Circuit (whose near Kinſman he was) he was condemned at Cambridge Aſſizes, and though great Interceſſion was made for his Pardon, yet the Judge forgetting all Alliance cauſed him to be hanged among the common Malefactors. Beards Theatre.

XXVIII. A malicious Servant, having taken a violent ſpleen againſt his Maſter for ſome rough uſage, reſolved to be revenged; and when the Maſter and the reſt of the Servants were abroad, he barricadoed the Doors in the Houſe, and then broke open the Chamber upon his Miſtreſs, and after he had abuſed her

bound her hand and foot and ſo left her upon the ground. Then this limb of the Devil took her three Children, the eldeſt not being above ſeven years old; and carried them up to the Battlements, and when he eſpied his Maſter coming home he called to him, and firſt threw down one Child and then another from the top of the houſe to the pavement, whereby their bodies were miſerably daſht to pieces; and then held up the other in his Arms to do the like; at which ſight the miſerable Father fell upon his knees and humbly beſought the bloody Villain, To ſpare the Life of the third, and he would pardon him the Death of the two former: The barbarous wretch replyed, There was but one way in the World for him to redeem its Life; The indulgent Father with Tears and intreaties deſired to know what it was, who replyed, That he ſhould inſtantly with his Knife cut off his own Noſe, for there was no other ranſom for the Child: The paſſionate Father, who dearly tendred the ſafety of his Child, having now no more left, agrees

to the condition, and disfigured and dishonoured his face according to his desire; which was no sooner done, but this inhuman Wretch fell into a loud and scornful Laughter; at which while the Father stood amazed, he flung the Child which he held in his Arms after the rest, and then desperately cast himself after, preventing a worse Death; and such was the end of this arch limb of Satan, and the fruits of Malice and Revenge. Beards Theatre.

A Noble and Virtuous Lady had a Chamber-Maid of a passionate dispostion, and a very ill Tongue; on some great provocation her Mistress struck her a Box on the Ear, at which she fell down as if she had been slain, and using many despightful words against her Lady, told her, It should never be forgotten nor forgiven; and the Devil took occasion from hence to tempt her to accuse her Lady of Adultery; so taking an opportunity when her Lord was in private, she began thus, Noble Sir, Pray pardon my boldness, I have a great secret to acquaint you with, were I assured you would not reveal it, and thereby that punishment should fall upon me which is deserved of others; wherewith this Crocodile wept: Her Lord desirous to know what it was vowed secrecy; I know Sir (said she) that you are satisfied, of the Modesty and Chastity of your Lady, but to my great sorrow I speak it, she violates your Bed, and that not with a Gentleman of any fashion or quality, but with one of the Grooms of your Stable; but I humbly beseech your Honour to keep it private till I make you an Eye-witness thereof: And here she broke off abruptly, as if Tears had prevented her Discourse. The Nobleman was strangely surprized, having observed nothing but Tenderness, and Affectionate Kindness in his Lady; nor could he tax her with the least wantonness; yet he remembred when he went out early to Hunt, Hawk or Survey his Grounds, he found her many times hardly up when he came back, and his Jealousie suggested that in this time this wickedness might be com-

mitted. The Wench, or Devils Agent, let slip no occasion to prosecute the mischief she had begun, and her Lord coming toward his House from his sports early one morning, and knowing her Lady was then in Bed, she ran to the Stable and told one of the Grooms, That he must run into his Ladies Chamber, for she had extraordinary business with him; the Groom runs up as if it had been for Life and Death, as indeed it proved; and finding his Ladies Door open rushes in, wherewith she was so offended that she flung the Bedstaves at him, and would not let him speak: In the mean time this wicked Woman calls her Lord, and tells him now he may find them together, who running up to the Room with his Sword drawn met the Groom just coming out of the Door, and ran him thro', so that he fell down Dead in the place: He then enters the Chamber, and without asking one question ran his Sword thro' his Ladies Heart as she lay in her Bed, and sent her Chast Soul into a better place. Now as he stood leaning on his Sword, so late imbrued in the Blood of two Innocents, the Author of this Villany seeing the horrible Slaughter, could keep her own Devilish Counsel no longer, but burst out into these words, 'Alas! my Lord, 'what have I done? never was Lady more Chast or 'Constant to the Bed and Imbraces of her Husband, 'than She who lies here weltring in her own Innocent 'Blood whatsoever I spake of her was false, and 'meerly Suggested by the Devil, in Revenge of a 'blow she deservedly gave me; I therefore, and only 'I, am the curst Author of all these Disasters, which 'have been more Bloody than I expected. These words so mournfully and passionately spoken filled his Soul with woful distraction, so that casting his Eyes upon his Honest and Faithful Servant, and then upon his Vertuous and Chast Wife, having first dispatched this wretched creature, he fell upon his own Sword, making up the fourth in this dismal Tragedy. Beaus Theater.

XXXIV. If you would hear further of Judgments upon this crying ſin of Murder, every Aſſizes and Seſſions produces many. I ſhall now add a few Inſtances of the wonderful Diſcovery of Murders, though committed never ſo ſecretly: In the Reign of Chriſtian II. K. of Denmark, when 12 of his Courtiers were making merry, there happened a quarrel amongſt them, and all the Lights being put out, one of them was ſlain; when Lights were brought in, and the Body found Murthered, the King required an account of his Dead Subject. The Nobles lay all the guilt upon the Poſt-Maſter, who was then a great Favonrite: the King thinking they ſpoke out of envy, would not believe him guilty. They alledge, That he was the cauſe of that Meeting, and that there had been a former grudge between them, and that when the Lights were brought in, he was found next to the Body; ſo they deſired the Corps might be laid upon the Table, and every one ſingly to lay his hand upon the Breaſt of the Perſon Murthered, with a deep Proteſtation that they were innocent of the Fact; This was done in the Kings Preſence, and all in courſe laid their hands, but no alteration was found in the Body: At laſt the Poſt-Maſter came, and firſt imbracing his feet, kiſſed them with many Tears, thinking thereby to pacifie his angry Spirit; at length coming to lay his hand upon his *Breaſt*, a double Flux of Blood iſſued from his Wound and Noſtrils, by which finding himſelf diſcovered, he confeſſed his Malicious Act, and was by the King deſervedly committed to the hands of the Hangman. Beards Theatre.

XXXV. A man who through rancour had watched his neighbour, found him in the Woods at a place convenient for ſuch a miſchief, and murdered him eſcaping without being ſuſpected; but the Body being brought before the Senate, and the Murderer not to be heard of, they commanded one of his hands to be cut off, and hanged up over the Table in the common Goal of the Town: It happened the Malefactor ten

years

years after was committed to that Prison, and brought into the same Room, and by accident as he sate at Meat was placed just under the Hand; which tho' it was dried by hanging so many years, yet now bled afresh. and dropt upon his Trencher; at which the company Being amazed, the Jaylor went to inform the Senate, who sent and examined him; who being startled by that Divine Prodigy, acknowledged himself guilty of that Bloody Murther, and was broke on the Wheel for same. Beards Theatre.

XXXVI. In 1656. A Woman in Westphalia being near the time of her Travel, went to the next Village to confess her self, and told the Popish Priest she had found a Purse of Money, desiring him to speak of it publickly, that it might be restored to the right owner. The Priest said it was sent to her from Heaven, and that she should reserve it to her self and enjoy it. The Woman thus informed, kept the Purse. In her return home passing through a Grove the pains of Travel came upon her. In the mean time a Noble Person who had lost the Purse rid up to her, and demanded if she had not found one; she beseeches him for the Love of God to ride to the next Village for some Women to assist her, and that she would restore him the Purse he sought for; The Nobleman rid as fast as he cou'd to call some Women; In his absence came the wicked Priest, who cuts off the Womans head & seizes upon the Purse; the Nobleman returning with the Women, they are witnesses of this Tragical Spectacle, but who had done it was unknown; Snow lay thick on the ground, and finding some footsteps he pursued them till he overtook the Priest, whom he seized, and found the Purse about him; so he tyed him to the Taile of his Horse, and dragged him to the Magistrate; his Sentence was to be thrown into a Caldron of boyling Oyl, which was executed Jan. 20. 1656. Wanleys Hist. Man.

XXXVII. An Almaign travelling fell among Thieves, who being about to cut his Throat, the poor

Man espied a flight of Crows, and said, Oh Crows, I take you for my witnesses and Revengers of my Death; about two or three days after, these Murderers Drinking at an Inn, and a company of Crows lighting on the House, the Thieves began to laugh and one of them said, 'Look yonder are they which must 'Revenge his Death whom we lately slew; The Tapster over-hearing them relates into the Magistrate, who caused them to be apprehended, and upon their disagreeing Answers urged them so far, that they confessed the Truth, and received their deserved punishment. Wanly. Hist. Man.

XXXVIII. Ibycus the Poet was set upon by Thieves in hope of a prey; and seeing the Knife sat his Throat, he called to some Cranes which he then saw flying over his head, That they would Revenge his Death. These Murderers afterward sitting in the Market place, a flock of Cranes again flew over them, upon which one of them said, Behold the Revengers of Ibycus; this saying was catched up by some present, upon which they were suspected, examined by Torture, confessed the Fact and were executed. Fitzherbert Religion & Policie.

XXXIX. In 1605. John Waters of lower Darwen in Lancashire, Carder, was by reason of his Trade much absent from his Family. In his absence his Wife was suspected of incontinency with Giles Haworth: They both contrived his Death, contracting with one Ribchester a poor man to kill him; and when Waters came home and went to Bed, Haworth and Waters's Wife conducted the hired Executioner in; who seeing him so innocently laid between his two small Children, (Twins about half a year old in Bed) repented of his Enterprize and refused to kill him; Haworth displeased at his faint heartedness takes the Ax and dashes out his Brains, and then buries him in the Cow-House; Waters being long missing, the Neighbourhood asked his Wife for him, she denyed that she knew where he was: So search was made in all

all Pits round about, least he should casually have fallen into any. It happened that Thomas Haworth of that Town, was for many Nights troubled with Dreams of this Murther; He revealed his Dreams to his Wife, who laboured to conceal them a long time: Tho. having occasion to pass by the House every Day called and enquires about Waters: One Day he came to the House, and a Neighbour saying to him, It's said Waters lies under this Stone, pointing to the Hearth-stone, Haworth replyed, And I Dreamed that he is under a Stone not far distant. The Constable of the Town being there, urged Haworth to discover what he had Dreamed; I have (quoth he) many a time within this eight weeks (for so long it was since the Murther) Dreamed very restlesly that Waters was Murthered, and Buried under a broad stone in the Cow-house; I have told my troubled Dreams to my Wife alone, but she refuses to let me make them known; but I am not able to conceal my Dreams any longer, my sleep departs from me, I am pressed and troubled with fearful Dreams which I cannot bear, and they encrease upon me: The Constable hearing this made search, and found as he had Dreamed the Murthered Body under a flat stone in the Cow-House;

Ribchester and Haworth fled; But Waters Wife being taken, and brought to the Assizes confessed the Murder to the Judges, for which she suffered according to Law. Webster of Witchcraft.

XL. In 1623. One Fletcher of Rascal in Yorkshire a Yeoman of a good Estate, married a lusty young Woman from Thornton Brigs. She had formerly been kind to one Ralph Raynard, an Inkeeper within half a mile of Rascal, his Sister Living with him: This Raynard continuing in unlawful Lust with Fletchers Wife, conspired the Death of Fletcher, one Mark Dun being hired to assist in the Murther; which Raynard and Dun accomplished by drowning him as they were travelling together from Ruby, and acquainting the Wife with the Deed, she gave them a Sack to convey his Body, which they buried in Raynards Backside, where an Old Oak had been stubbed up, and sowed Mustardseed in the place to hide it: They then continued their wicked course of Lust, and the Neighbours wondred at Fletchers absence, but his Wife excused it and said, he was only gone aside for fear of some Writs being served upon him; and so it continued till July 7 after, when Raynard going to Topcliff Fair, the Spirit of Fletcher in his usual shape and habit appeared to him, and said, Oh Ralph, repent, repent, for my revenge is at hand; and after till he was put in the Goal, the Spirit seemed continually before him, whereby he became sad and restless, and his own Sister overhearing his Confession of it to another Person, reveal'd it to Sir W. Sheffeild in Rascal. So Raynard, Dun, and the Wife, were all apprehended and sent to York, and were Condemned and Executed near the place where Raynard lived and Fletcher was buried; the Men being hung up in Chains, and the Woman burned under the Gallows. Webster of Witchcraft.

XXXXI. In 1632. There lived one Walker, near Chester, in the street, a Yeoman of good Estate: and a Widdower; he had a young Kinswoman to keep his house, who was by the Neighbours suspected to be with

with Child, and was sent away one Evening in the dark, with Mark Sharp a Collier; she was not heard of, nor little notice taken of her till a long time after, till James Graham a Miller, who lived two Miles from Walkers house, being alone in his Mill about twelve at Night, the Doors being shut, there stood a Woman before him with her Hair hanging down all bloody, and five large wounds in her head; he was much affrighted, yet had the courage to ask her who she was, and what she wanted; to whom she said, 'I am the Spirit of 'such a Woman, who lived with Walker, and being 'got with Child by him, he promised to send me to a 'private place, where I should be well lookt to till I 'was brought to Bed, and then I should come again 'to keep his House; and accordingly I was one Night 'late sent away with one Mark Sharp, who upon a 'Moor, (naming a place which the Miller knew) slew 'me with a Pick (such as men dig Coals withall) and 'gave me these five wounds, and after threw my Bo-'into a Coal-pit hard by, and hid the *Pick* under the 'Bank, and his Shoes and Stockings being Bloody, he 'endeavoured to wash them, but seeing the Blood 'would not wash off he left them there: The Appa-'rition further told him, That he must be the Man to 'reveal it, or else she must still appear and haunt him. The Miller returned home sad and heavy, but spoke not one word of what he had seen, yet eschewed to stay in the Mill in the Night without Company, thereby to escape the seeing this dreadful Apparition; but one Night when it began to be Dark, the Apparition met him again, threatning him that if he did not reveal the Murther, she would continually pursue and haunt him: Yet he concealed it till Christmas, when after Sun set walking in his Garden, she appeared again and so threatned and affrighted him that he promised faithfully to reveal it next Morning. So he went to a Magistrate, and discovered the matter with all the Circumstances, and dilligent search being made, the Body was found in a Cole-pit, with five wounds in the

Head, and the Pick; and Shoes and Stockings ye Bloody, and in every Circumſtance, as the Apparition had related to the Miller. So Walker and Mark Sharp were apprehended, but would confeſs nothing: At the Aſſizes they were both Arraigned, found Guilty and Hanged; but I could never hear that they confeſſed the Fact: It was reported that the Apparition did appear to the Judge or the Foreman of the Jury.

XLII. A Merchant of Lucca, Travelling to Roan in France, was Murdered by a French Man his Servant, and thrown among the Vines: As the Fact was doing, a Blind Man comes by, led with a Dog, and hearing one groan asked who it was? The Murderer anſwered, That it was a Sick man eaſing himſelf: The blind Man thus deluded, the Villain, with his Maſters Money, and Bills of Exchange, ſets up Shop at Roan. The Merchant was expected at Lucca, and when he came not, a Meſſenger was diſpatched to ſeek him, who after much enquiry, heard at an Inn that Six Months before, a Luquois Merchant Lodged there, and was going toward *Paris*; but the Meſſenger hearing nothing of him there ſuſpected he was Murdered, and complained to the Parliament of Roan, who cauſed Inquiry to be made if any about that time had ſet up a new Shop, and finding that this Perſon had, they cauſed him to be arreſted; but he upon Examination denyed the Fact, till the dead Corps was heard of. The Blind Man on this enquiry, informed what he had heard about that place where the Corps was found, and what the Murderer anſwered, ſaying withal, That he knew that voice from any others; ſo ſeveral Priſoners were ordred to ſpeak the ſame words to the Blind Man, together with the Murderer; but amongſt them all he owning his Voice, the Villain with horror confeſſed the Fact, and was deſervedly Executed. Beards Theatre,

XLIII. In Metz a City of Lorrain, the common Hangman in the Night, and in the abſence of the Maſter, got privately into the Cellar of a Merchants houſe, where

where he first slew the Maid, who was sent by her Mistress to fetch some Wine, and then the Mistress, who wondring at her Maids stay, came to see the reason; This done he fell to rifling Chests and Cabinets: The Merchant upon his return finding the horrible Murder and Plunder of his House, with a Soul full of grief complains to the Senate, and when there were divers discourses about the Murder, the Hangman got among the Croud, and muttered out such words as these, 'That seeing there had been frequent quar-'rels between the Merchant and his Wife, there was 'no doubt but he was the Author of that Tragedy in 'his house, and said he, were he in my Hands I would 'soon make him confess it; By such like words it came to pass, that the Merchant was cast into Prison, and being tortured in a cruel manner by this wretched Hangman, he though Innocent, confessed himself the Murderer, and so was condemned to Death and Suffered. Now was the Executioner secure, and seemed free from danger: But the Justice of Heaven discovered the Villany; for he wanting Money had pawned a Silver Bowl to a Jew, who finding upon it the Coat of Arms of the Merchant newly executed, sent it to the Magistrate; so the Hangman was cast into Prison, and being examined how he came by the Cup, he confessed all, and that he was the only Murtherer. Thus the Innocency of the Merchant was discovered, and the Executioner was punished for his wickedness. Wanley Hist. of Man. p. 29.

XLIV. In 1541. A young Woman at Paris had her Brains beaten out by a Man with a Hammer as she was going to Mass at Midnight, and all her Rings and Jewels taken from her; The Hammer being left with the Corps, was known to be a poor Smiths hard by; who being suspected of the Murder, was put to such Torture as utterly deprived him of the use of his Limbs, so that reduced to extream poverty, he ended his Life in misery: For 20 years the Murtherer was unknown, and the memory of the Murder seemed buried with the

the Dead Woman. But mark the Juſtice of God. One John Fleming being in a Village at Supper, chanced to ſay he had left his Wife at home ſick, and no body with her but a little Boy; there was an old man preſent, named Monſtier, and a Son in Law of his, who both went away that Night, and at ten in the Morning came to Flemings Houſe with a Basket of Cherries and a Green Gooſe, as if preſents from the Husband; they were let in by the Boy, whom they murdred; the Woman heard his Crie, and locked the Chamber Door, crying for help out of the Window; the Neighbours ran in and took theſe two Villains, one in the Funnel of a Chimney, and the other in a Well in the Cellar, with only his Noſe above water: Theſe two being condemned, at the place of Execution Monſtier deſired to ſpeak with the Smiths Widdow, of whom he asked forgiveneſs, confeſſing he had ſtollen his Hammer wherewith he had murdred that young Woman: Thus the Smiths innocency was cleared up, and the Murderer juſtly puniſhed twenty years after the Crime. Beards Theatre p. 303.

XLV. At Tiguri a Vagabond Rogue killed his Companion in the Night in a *Barn*, and removing the dead Corps out of ſight, fled in the Morning; but the Maſter of the Barn ſeeing ſigns of a Murder, ſoon found the dead Body; The Murderer was got far away, yet by the noiſe of Crows and Jays which followed and aſſaulted him, he was taken notice of by ſome Reapers in the Field, who were ſomewhat terrified at the novelty of the thing; The Murderer holds on his way, and ſeemed almoſt out of danger when there came purſuit after him, inquiring of the Reapers, if any Man had paſſed that way? who tell him, They had ſeen a fellow, who as he paſſed was moleſted with the Crows and Jays, that they thence conjectured he was ſome Villain, and if they made haſt, they might undoubtedly take him. The wretch was ſeized and broke upon the Wheel: At his Execution he,

he with Sighs and Prayers acknowledged the Providence of God in ſo unuſual a Diſcovery of this Murder. Montanus de Provid.

XLVI. A Souldier of King Pyrrhus being ſlain, his Dog could by no means be brought from the Dead Body, but fawned upon the King, as if deſiring his aſſiſtance. The King commanded all his Army to paſs by two and two till at length the Murderers came, and then the Dog flew upon them ſo fiercely as if he would have torn them in pieces, and turning to the King ran again upon the Murderers; ſo being examined, they confeſſed the Fact, and received the puniſhment they deſerved: Thus God to deter men from ſhedding Innocent Blood, doth ſtir up the dumb Creatures to diſcover this bloody ſin.

XLVII. Two French Merchants Travelling through a Wood, one of them ſlew the other to get his Money, and buried him; but the Dog of the Murdered Merchant would not depart from the place, but filled the Woods with howling and Cries. The Murderer went forward on his Journey, and the Inhabitants near the Wood found out the dead Corps, and alſo the Dog whom they kept and fed till the Fair to which People were going was over, and the Merchants returned again; at which time they watched the High-ways; the Dog ſeeing the Murderer paſs by fell upon him without any provocation as againſt his Mortal Enemy; ſo he was apprehended, and confeſſed the Fact, and was juſtly Executed for the ſame. Beards Theatre.

XLVIII. A young Woman near Paris, was beloved of two young Men; one going to viſit his Miſtreſs was killed by the way and buried, and having a Dog with him, he would not depart from the Grave of his Maſter. The young Man being miſſ, his Father and Brethren dilligently ſought him, and at laſt found his Dog lying on his Grave, who howled as ſoon as he ſaw them. The Grave was opened, and the murdered Body found, but the Murderer unkown. Some time after the Dog (in the preſence of his Brethren)

eſpied

eſpied, and aſſaulted him with great fierceneſs: Upon which the Young man was apprehended and examined, and when by no means he would be perſwaded to confeſs, the Magiſtrate comanded the young Man, and the Dog to fight together; the Dog was covered with a dry Skin inſtead of Armour, and the Murderer had a Spear, and a thin Linnen Garment about him; and ſo they both came out to fight; but behold the hand of Divine Vengeance, the Man offering to ſtrike at the Dog with his Spear, the Dog leapt at his Face caught him faſt by the Throat, and threw him down, whereat the Wretch amazed cryed out, Take pity on me, and pull off the Dog from my Throat, and I will confeſs all; which being done, he confeſſed the Murder, for which he was deſervedly hanged. Beards Theatre. p. 210.

XL. At Winſheim in Germany, a Man who had committed divers Murders bought three Calves heads, and putting them in a Net carried them along the Streets; As many as ſaw them judged them to be Mens Heads all Bloody, for ſo they ſeemed to them: So ſome went and informed the Senate, who ſent Officers to apprehend him; when he was brought and asked where he had thoſe Mens heads, He anſwered, That he bought them in the Shambles; The Butcher being ſent for ſaid, He ſold him Calves not Mens Heads; The Senate amazed at the thing, ſent him to Priſon, where being ſtrictly examined, he confeſſed the former Murders whereof he was Guilty; and ſuffered for the ſame: When the heads were taken out of the Net, they were ſeen to be but Calves heads. Clarks Mirrour.

Thus we ſee it is hard for a Murderer to eſcape the Juſtice of God, though the Juſtice of Man be not able to find him out. Neither have luſtful Perſons gone unpuniſhed, as examples in all Ages Teſtifie; And we ſhall conclude this Chapter with a few Inſtances of the dreadful Effects which Luſt hath produced upon thoſe that have been overcome thereby.

L.

L. Novellus Carrarius Lord of Pavia, after many Cruel Murders, and Bloody Practices, lying at Vincentia, fell in Love with a Virgin of excellent Beauty but more excellent Chastity, an honest Citizens Daughter, whom he commanded her Parents to send to him to have his pleasure of her; but they more regarding the Credit of their Daughter, than the Tyrants command, and refusing to send her, he took her violently out of their House, and forced her to his Lust; after which, to add Cruelty to his Villany, he chopped her in peices, and sent them to her Parents for a Present: Her poor Father astonished carried it to the Senate, who sent it to Venice, desiring them to consider of the Fact, and revenge the Cruelty; The Venetians undertaking their defence, made War upon the Tyrant, and besieging him in his own City, took him Prisoner, and hanged him with his two Sons. Beards Theatre.

LI. One principal motive of the Danes first arrival in England, (who after conquered the whole Land, and exercised horrible Cruelties on the Inhabitants) was occasioned by Lust; For Osbright a Deputy King under the King of the West Saxons, as he was Traveling went into the House of one of his Nobles, who having a Wife of great Beauty, the King dined with her in the absence of her Husband, and after dinner being allured by her Beauty, took her into a private Chamber and ravished her; the Lady made woful complaint of this outrage to her Husband at his return: The Nobleman studies revenge, and going to the King, he resigned all his offices into his hands, and then Sailed into Denmark where he had been brought up, and had great Friends, and making complaint to Codrinus who was ready to entertain any quarrel against this Land: This King raises a mighty Army under his two Brothers, who landed at Holderness in Yorkshire, burnt up the Countrey and slew Men, Women and Children without Mercy; then marching towards York they met wicked Osbright, where he with most

most of his Army were slain; a just reward for his Villanous Actions. Beards Theatre.

LII. A Noble Man of Piedmont married a Wife of mean Birth and Fortune, who yet abused her Lords Bed with a Gentleman his Neighbour; which he having notice of, and designing to take them in the Act, caused a Packet of Letters to be brought him as from his Prince calling him to Court to send him in Embassage to a Forreign Countrey; Having imparted these Letters to his Wife, and providing all things necessary for his Journey, he departed with all his Train; but at night he stays at a Castle of his own, to the Governor whereof he discovers his misfortune and design, and being followed by him and a Groom of his Chamber in a dark Night, they came to the Chamber where his Adulterous Wife was in Bed with her Gallant; The Governor called at the Gate and told the Porter he had Letters from his Lord, which he must presently deliver to his Lady. The Porter opens the Gate, and they all enter; The Lord forbids the Porter to make any noise, but lighting a Torch, he got to his Ladies Chamber, where the Governor knocking, told an Old Woman her Bawd, That he had Letters from his Lord, which his Lady must speedily Answer; The Lady Drunk with Lust, bid the Old Woman open the door, and receive the Letters; The Lord with the two others rushing in seized upon the two Adulterers naked, and after some furious words commanded his Wife, with the help of the old Bawd to bind the Gentleman hand and foot, and to hang him upon a great Hook, fastned into a Beam to that purpose; Then he caused the Bed to be burnt, and all the other moveables to be carried away, leaving only a little Straw for this Whore and Bawd to lie upon, and ordered the Dead Body should remain there shut up with them, till the stink had choaked them: Having past some Days in this miserable condition, they wretchedly ended their lives together. Beards Theatre.

LIII.

LIII. A Noble Man in Burgundy having in War taken a Gentleman Captive, his Wife being a Beautiful Lady came to redeem her Husband; The Nobleman promised to free him if she would let him lie with her, which by the perswasion of her Husband she consented to; But the Adulterous Nobleman the next Day cut off the Prisoners head, and then delivered his Body to his Wife; which horrible Fact being complained of by her to the Duke of Burgundy, he caused this Nobleman to Marry her, but before Night he cut off his Head, and gave her all his Possessions. Clarks Mirror. p. 9.

LIV. A Nobleman in Thuringia being taken in Adultery with another Mans Wife, the Husband bound him hand and foot, and cast him into Prison, and to quench his Lust, he kept him fasting, and to encrease his misery, he daily set hot Dishes of Meat before him, that the sight and smell might the more provoke his Appetite. In this Torment the Letcher continued till he had gnawed off the Flesh from his own Shoulders, and the eleventh day of his imprisonment ended his wretched Life. Luther.

LV. It was unnatural Lust which brought down Vengeance upon Sodom and Gomorrah, who burning with

with Fire from Hell, the Almighty burnt them up with Fire from Heaven, and even in this last Age we find dreadful Instances of Gods Wrath for that horrid Abomination; For in the adventures of Mr. T. S. an English Merchant taken Prisoner by the Turks of Algiers, and carried into the inland Countries of Africa, we find this wonderful Relation, That near Tezrim, a Town in that Countrey in a Meadow, This Gentleman saw the perfect Statue of a Man buggering his Ass; which was so lively that at a little distance he thought it to be real, but when he came near saw they were of perfect Stone; he enquired why the Moors or Arabs that naturally hate all Representations, should shew their skill by making such beastly Figures, odious to Nature; he was informed that this was never made by Man, but that some person had been turned into that Image with the Ass in the very moment of the Act, by the mighty power of God, the fleshly substance of the Man and Ass being changed into firm Stone as an eternal Reproach to Mankind. Upon further search he found the Stone to represent not only the perfect shape, but also the Colour of every part of the Man and Beast, with the Sinews, Veins, Eyes, Mouth in such a lively manner that no Artist could express it better; he endeavoured to move it, but the Company said, some that had laboured to carry away that Monument of Mans shameful Lust could never do it, but either their Persons or Cattle were struck dead in the attempt upon the place, Divine Justice not suffering that to be hid or destroyed which was placed there for an Example; it being necessary that the Moors should have such signal Testimonies of Gods displeasure always before their Eyes, who commit such filthy Actions more frequently than other Nations. This Gentleman was informed that at Tripoly there is a Prodigy of Divine Wrath, five days Journey from that Town amongst the Mountains of Gubel, more remarkable than this. Some English Merchants had the Curiosity to go thither, and protest that in the

place

place aforesaid, there is a whole Town full of these Stones in the shape of all manner of Creatures belonging to a City, with Houses, Inhabitants, Beasts, Trees, Walls and Rooms distinctly formed: They entred the Houses, and found a Child in a Cradle of Stone, a Woman in a Bed of Stone, a man at the Door looking Lice of Stone; Camels in several Postures of Stone; Cats, Dogs, Mice, &c. of perfect Stone, and so well expressing the several Shapes, Postures, and Passions which the Inhabitants were in at that time, that no Ingraver could do the like. All our Merchants and Traders that have been in Tripoly agree in the confirmation thereof; the Moors report that this Town was once very Populous and Fruitful, as may appear by the Trees of Stone of several sorts of Fruit planted round about it, and in the places that retain the forms of Gardens and Orchards; but the Inhabitants being given to all manner of Vice and Beastly Lust, to the scandal of human Nature, God Almighty in a moment stopped all their Actions, and turned their Bodies into firm Stone, that future Ages might see and learn to dread his power. At Athens is a Stone representing two Men buggering one another. I know not why we should doubt of these Relations, if we consider the Almighty power of God, who can change things as it seems good to his Divine Wisdom; Or if we consider the necessity of such notable Examples of Gods Justice to perpetuate his displeasure in this dreadful manner to Future Ages, especially in this Country, where the People are addicted to Villanies which Nature abhors: They being like that of Lots Wife, turned into a pillar of Salt, which some Ancient Historians affirm to have seen remaining in their Days many hundred years after, Adventures of T. S. p. 238.

To conclude, innumerable are the Examples in all Ages of Divine Vengeance against those crying sins of Cruelty, Murder and Lust, that Men might fear the Lord, because of the Judgments which he Executeth.

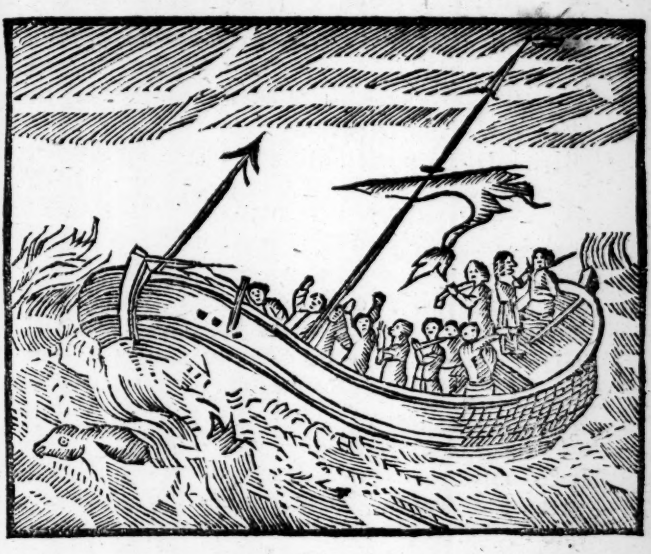
CHAP.

CHAP. V.

Admirable Deliverances from Imminent Dangers, and deplorable Distresses both by Sea and Land.

NOtwithstanding all these Judgments upon notorious and impenitent Sinners; yet God is good to Israel, even to those of an upright heart; for as he executeth his Severity upon the one, so he often defendeth those that call upon him in Truth, & put their whole Trust and Confidence in him; of which we find many wonderful Instances in all Ages, and especially at Sea; so that they have reall experience of what the Psalmist elegantly expresses at large Psal. 107. 23, 24, 25. And of which I shall give some remarkable Relations.

I. Seven Englishmen being in St. Christophers Island, prepared for a Voyage of one night & took Provisions for no longer, but a Tempest carried them so far off into the Sea, that they could not return in seventeen days; in which time they were so sparing of their one Nights Provisions, that they made it serve to the fifth Day, that past they must wrestle with meer Famine, which was the more grievous in regard the Sun was so extream hot, & dried up their parched Throats. They had now little hope, and so were forced by cruel necessity to cast Lots whose Flesh and Blood should satisfie the Hunger and Thirst of the rest; The Lot fell upon him who first gave the Councel, who unaffrighted at his hard hap, encouraged the rest that had a kind of horror, as to what they went about; telling them there was no possibility of escape unless they staid their flying Life by Humane Flesh: That he was well content, and



and thought himſelf happy he could ſerve his Friends when dead; with ſuch words he ſo perſwaded them, that one drawn out by Lot cut his Throat, of whoſe Carcaſs each was ſo deſirous of a piece, that it could ſcarce be divided quick enough; They fell to the Fleſh with eager Teeth, and ſucked out the Blood into their Thirſty Stomachs; One only being nearly Related to the Dead Perſon, reſolved to endure all things rather than pollute himſelf with the Blood of his Friend; but the next Day, Famine drove him into ſuch a Madneſs, that he threw himſelf into the Sea: His Aſſociates would not ſuffer ſo delicate a repaſt as his Carcaſs to be ſnatched from them; but his madneſs had already ſo vitiated his Blood and Fleſh, that in the whole Body there was ſcarce any thing fit to eat, ſave his Bowels: At laſt it pleaſed God to ſhew them mercy in their Diſtreſs, and brought their ſmall Ship to the Iſland of St. Martins, where they were kindly received by the Dutch Garriſon, and ſent back to their

Friends. They had scarce set foot on Shoar, but were accused of Murder, but inevitable necessity pleading on their behalf, they were set free by the Magistrate. Wan. Hist Man p. 638.

II. Manuel Sousa Governor of Diu for the King of Portugal, Having long enjoyed great Honour and Happiness in the East Indies, came to Cochin near Calicut, and imbarqued in 1553. in a great Ship laden with Riches, and 600. persons with him, amongst whom were his Wife, Children, Servants and Slaves, and a great Retinue bound for Portugal. But the Ship being cast away upon the Coast of Æthiopia, and the Sea having swallowed up all within it, except those who saved themselves ashore half naked, destitute of all hope to recover their losses again, they fell at last (so many as yet remained alive, for the greatest part were dead with fear, famine and other miseries) into the hands of a petty King of Æthiopia, who caused them to be disarmed and stript, and left stark naked upon the Sands, deprived of all succour; so that they were half dead with Hunger, Thirst, Fear and Shame, casting their Eyes upon the Ground, as Persons transformed into so many Images. Eleanor, the Wife of Manuel an honourable Lady, seeing the Barbarians stripping and snatching away the Clothes from her Husband, her Self, her Children and the Rest, forgetting her Dignity and her Sex, fell upon these Filchers with her Fist, provoking them to kill her, but in vain; so they left her naked upon the Shoar. The Chast Lady seeing her self in such a Case, and the Day-light ministring to her more horror and sorrow than Death it self, she covered her self with Sand, casting abroad her Hair on her Shoulders, and over her Breasts that were naked; commanding the Men that survived of her miserable Company to be gone and shift for themselves; she remained in that case without stirring or speaking a word; if sometimes she beheld her dear Children, the Tears would flow from her Eyes like Rivers, and she sent out deep sighs

and ſob. As for Manuel the Father and Husband, ſuch extream grief had cloſed up his heart, and his mouth, that he held his Eyes along time fixed on the Earth, as one ſtruck with Thunder; yet the care of his little Ones upon a ſudden awaked him; ſo he goes to a Forreſt to ſeek for food; at his return he finds the youngeſt of his Children departed, and his Wife, (who had been three days without eating any thing) overcome with ſorrow and tears; His Child he buries with his own hands, and the next day returns to ſeek again, and coming back finds his Wife and other Son dead, and ſome Women Servants lamenting over their Bodies: Having put by the Servants, he lays himſelf on the ground, and ſtretching out the Right hand of his Deceaſed Wife, leaneth a while his Head on the ſame, and then calling his Servants again he hideth his Wife and Child within the Sand, without uttering a word; That done, he returns into the Forreſt, where it is conjectured he was devoured by Wild Beaſts for there was never any news heard of him: About ſixſcore of theſe miſerable Travellers eſcaping incredible dificulties, at laſt recover a Port where they found opportunity to return into Portugal and declared theſe particulars. Cauſins Holy Court. p. 111.

III. Admirable is the Relation of Dr. W. Johnſon writ by himſelf concerning a Deliverance at Sea. We went aboard from Harwich, on Michaelmas day, 1648. in the William and John of Ipſwich, Daniel Morgan Maſter, and having a fair wind ſet Sail; I being Sea-ſick went to Bed, but about four in the afternoon the Maſter came into our Cabin with more haſt than he was wont, which made me ask him whether all was well, who like a tender-hearted Man who is loth to tell his dying Friend that he is ſo near his end, replyed, all is well; yet when I ſaw him ſhift himſelf in ſuch haſt, I roſe from my Bed, and crawled upon the Deck, where I ſaw a ſad ſpectacle, the Ship having ſprung a Leak, or rather a plank, was ready to

ſink, every Man was affrighted, one was at his Prayers, another was wringing his hands, a third ſhedding of tears, when he had no need of more ſalt water; yet they fell to work, but were buſie in doing nothing: The Maſters Mate, who went to ſearch the Leak, told us with a ſad Countenance, trembling Hands, gnaſhing of Teeth, a quivering Tongue, and Words half ſpoken, That the Leak could not be ſtopt, and the water came in ſo faſt upon us, that we muſt periſh in this moment; we preſently caſt out our Longboat, and ſhot off nine Guns to another Ship who came out with us to come to our relief. Then with ſome difficulty we all got into the Boat, and God be thanked, got clear of the Ship, whoſe Sails now lay flat upon the water; and now we were roving we knew not whether, for the other Ship came not to our relief, which made us have hard thoughts of them without cauſe, for we underſtood that both the Ship and all the Men periſhed at the ſame hour. Now were we without all hope, for it blew half a Storm, and we were in a ſmall Veſſel, many Leagues from Shoar, without Compaſs or Proviſion, being ſtarved with cold, as well as for want of Victuals, having nothing in our Boat but a ſmall Kettle to caſt out the water, and three bags of pieces of Eight of three hundred pound Sterling, which would neither feed us nor keep us warm; In this diſtreſs we went to Prayers, and it pleaſed God to hear, and ſend a Ship to us, even in the moment of Death, which we endeavoured to come to, and he likewiſe to us, but the ſtorm was ſo great we could not reach one another, though when it was dark he hung out a Light, and we to let him know we were alive, ordered that when a Wave took us up we ſhould give a great ſhout, which we did ſo loud that I believe our cry was heard to Heaven, for by Gods miraculous aſſiſtance we got near the Ship, and ſoon after all ſafe into it; The next Day it blew fair for Norway where we were bound, and about twelve at noon we ſaw the Coaſt, which being ragged

ragged and full of Rocks, we resolved to stay till next morning before we went in, and then sate down and eat heartily, being kindly entertained by the honest Norwegian; about ten a Clock at night we laid us down to rest, after having prayed and set our watch; but imediately this our second Ship ran with full Sails upon a Rock, and gave so great a Crack as was able to awake the most dead asleep among us, and the Marriners cried out Mercy, Mercy; it pleased God that the Ship struck it self so fast in the Cleft of a Rock, with her Bow over the Main Rock, that the former part of her stood firm, but breaking in the Storm, one of the Sea-men leaped from the Bow of the Ship upon the Rock with a Rope in his Hand, which was fastned to one of our Masts, and held it with so stif a hand, that another slipt down by it, and so all our Company that escaped being Twenty Eight in number, came safe to the Rock; I was the last that came down the Ship that way, for in that very moment she gave way, which the Master perceiving, who was still aboard, made lamentable moan to us, to help him, which we endeavoured to the utmost, but the Ship brake, and sunk imediately, there was this good Man, and four of the Marriners drowned; I saw the Master with a Light in his hand fall into the Sea, the saddest sight I ever beheld in this World, and pierced my very Soul to see him that saved our Lives, lose his own. Now were we in the Dark upon the Rock, but knew not where, our feet being cut with the sharp Stones, at length we happened in a hole in the Rock which was a warm shelter against the Wind; when Morning came we could see no Land. only had a glimpse of the Coast of Norway at a great distance; we grew hungry, yet had nothing to fish, but our Arms, with which we drew up some small Muscles, and they we eat heartily, but we burnt with Thirst, and I would have given all I had for a Draught of fresh-water, which would have been more welcome than the Gold of Ophir, though nothing is so mean in our

eſteem; but we were forced to drink Salt-water, which encreaſed our Thirſt; we now ſaw a Ship coming toward us with full Sails, and we waved our Hats to them, but they went off, and never came near us; we betook our ſelves to our old Remedy, Prayers, the Danes ſinging one of Luthers Pſalms fell to their Prayers, and I prayed as long as I was able, and then laid my ſelf down upon the Rock, thinking I ſhould riſe no more in this World: But I over-heard one of the Seamen ſay, 'Let us make a Raft, and venture to 'Sea, I had rather be Drowned than lie here and be Starved; They all concluded of it, though dangerous, and the Sea having fallen from the Rock, had left our Sails, Maſts and Anchors, with part of the Ship thereon, wherewith they ſoon made a ſlight Boat, and it being a great Calm, paſt through the Beaches with four Men; had it touched on them they would have rent it in pieces: But by Gods goodneſs they arrived ſafe in Norway, and returned with ſeveral Boats ſo that we came all once more to Land, and were entertained in an honeſt Lutheran Parſons Houſe. After ſome Days, with little Money and much Thanks we parted, and came to Frederick-Star, the People running after us in the Street, with compaſſionate Eyes gave us what we wanted without asking. From thence we went to Oſterſond, and got aboard an Engliſh Ship; we had not been above three hours at Sea, but the Marriners again cry Mercy, Mercy, for we had almoſt fallen foul on a Rock under Water, which we did not ſpie till upon it, but by the mercy of God we ſailed cloſe by it, yet eſcaped; The leaſt touch of it had been our Ruin; about Noon we came clear off all the Rocks on the Coaſt of Norway, and were Sailing for England with a fair Gale, when this third Ship ſprang a Leak, and began to ſwim within as well as without; So we had no way to relieve our ſelves but by pumping (for the Leak could not be found) which we did day and Night four or five Days, when it pleaſed God, we came ſafe, though in great danger

because

becauſe of our Rotten Ship, into Yarmouth Road; for the Wind being high had like to have driven us upon a Scotch Veſſel, who cryed out as well as we, but we happily miſt him, and ſafely arrived in Yarmouth Town, by the wonderful Mercy of God. Deus Nobiſcum.

IV. Two Ships were bound for New-found-Land, from the Weſt of England, but by ſtreſs of weather parted; ſome Days after one of the Ships ſprang a Leak, and foundred in the Sea, where every Soul periſhed except one Old Man, who being laſht on the main Hatch, committed himſelf to the mercy of God and the Sea, where he floated three Days & three Nights. In which time the Devil in the ſhape of a Mermaid ſtarts up before him, & bid him be of good heart, for if he would but make a contract with him, he would deliver him in Twenty Four Hours: The old Man being ſenſible it was the Devil, ſaid, Ah Satan if thou canſt Prophecy deliverance for me, know my God in whom I truſt, will deliver me without thy help but however know, I will not comply to thy wiles, avoid Satan avoid, upon which he vaniſhed: It happened that the other Ship being in the ſame danger, the Cabin Boy dreamed that Night, that ſuch a Ship was caſt away, and all the Men loſt, except this old Man (which he named) who was ſaved upon a piece of the Ship, and floating in the Sea; which Dream the Boy confidently tells his Maſter, affirming it muſt needs be true, and was ſo impatient that he received a check, yet he continued reſtleſs, running to the foretop Maſt-head, and then to the main top Maſt-head, looking abroad; and at laſt cryed out aloud, Aloo there, I ſee him, under our Lee-bow, ſo ſome of the Men kept up, and eſpied ſome thing at a diſtance no bigger than a Crow floating; the Maſter ſtood away to it, and when they came near, found it to be the Old Man as the Boy had ſaid; and hoiſting out their Boat, took him in, who was ſpeechleſs and almoſt

ſpent, but by the care of the Maſter and Chirurgeon he with Gods bleſſing recovered; and gave this Account of his Misfortune and wonderful Deliverance and the Ship landed him ſafe in New-found-land. Remarkable Sea Deliverances.

V. Richard Clark of Weymouth was Maſter of a Ship called the Delight, which in 1583. went with Sir H. Gilbert for the diſcovery of Norembega; It happened that the Ship ſtruck on the Ground, and was caſt away: Of thoſe that eſcaped Ship-wrack, ſixteen got into a ſmall Boat of a Tun and half, and had but one Oar to work withall: They were Seventy Leagues from Land, and the Weather foul. The Boat being overburdened, Mr. Hedley made a motion to caſt Lots, that thoſe four who drew the ſhorteſt, ſhould be thrown over-board, provided if one Lot fell on the Maſter yet he ſhould be preſerved for all the ſafeties: The Maſter diſavowed the acceptance of any ſuch Priviledge, replying, That they would Live and Die together: On the fifth Day, Mr. Hedley and another Died, whereby their Boat was lightned. Five Days and Nights they ſaw the Sun and Stars but once ſo that they only kept up their Boat with their ſingle Oar as the Sea drove it; They continued four Days without ſuſtenance, ſave what the Weeds in the Sea and the Salt-water did afford: On the ſeventh Day they had ſight of New-found-land, and came to the South part thereof: All the time of their being at Sea the Wind kept South, if it had ſhifted, they had never come to Land; but it turned to the North in half an hour after. Being all come to Shore, they gave God praiſe for their miraculous Deliverance: Then they remained three Days and three Nights, making a plentiful repaſt upon Berries, and Wild Peaſe. After five Days Rowing along the Shore, they happened on a Spaniſh Ship of St. John de Luz, who brought them to Biſcay, where the Viſitors of the Spaniſh Inquiſition came aboard; but by the Maſters favour and ſome general Anſwers they eſcaped; yet fearing a ſe-

con-

ond ſearch, by going Twelve miles one Night, they ot into France, and ſafely arrived in England. Hack Voyages. Vol 3.

VI. The Admiral of St Jago of Portugal in 1585. ailed betwixt the Iſland of St. Lawrence and the irm Land, by the Coaſt of Moſambique, in which paſſage are ſhallows of Coral, ſharp, black white and reen, and very dangerous. The Pilot thought they were paſt the ſhallows, though many of the Sailors were againſt him: So he commanded the Maſter to make all the Sail he could to Moſambique. At midight they fell upon the ſhallows, being of clear white Coral, and ſo ſharp, that with the force of Wind & Sea he Ship was cut in two pieces, as if ſawn aſunder, ſo that the Keel, and two Orlops lay upon the ground, and the upper part being driven further ſtuck faſt, the Maſt being alſo broken; whereupon there was a lamentable cry, there being 500. perſons in he Ship: The Admiral Mendoza, the Maſter, the Pilot and Ten or Twelve more entred the ſmall Boat, defending it with their Swords that no more ſhould enter, ſaying, They would goe ſee if there were any dry place in the ſhallows whereon to make a Boat of the pieces of the Ship, which put them that were behind in ſome ſmall comfort; But finding none they durſt not return leaſt their Boat ſhould have been overladen; ſo they rowed toward Land, having Twelve boxes of Marmalade, a Pipe of Wine and ſome Biskets which in haſt they had thrown into the Boat. After they had been 17. days at Sea, and indured great Hunger, Thirſt and Labour they got to Land. The reſt in the Ship ſeeing the Boat not come again, it may be ſuppoſed in what trouble they were: At laſt one ſide of the Ship burſt out, and the Boat began to come forth; but there was ſmall hope, no Man laid hand thereon, till one ſaid, Why are you thus diſcouraged, let us ſeek to help our ſelves and ſave our Lives; ſo he leaped into the Boat with an inſtrument in his hand, and began to make it clean,

whereat others took heart, ſo that there leapt at leaſt 90. Perſons into it, and many hung by the hands upon the Boat, ſwimming after it, but prevent its ſinking, they were forced to cut off the Fingers, Hands and Arms of ſuch as held thereon, and let them fall into the Sea, and many others they threw overboard; which done they ſet forward being followed with a moſt doleful noiſe from thoſe they left in the Ship. Having Rowed certain Days with ſmall ſtore of Victuals, becauſe there were ſo many in the Boat, which was leaky and ready to ſink: They choſe a Captain abſolutely to obey him, who commanded to throw ſome more overboard, as the Lot directed. Amongſt theſe was a Carpenter who helped to dreſs the Boat, he deſired a piece of Marmelade and a Cup of Wine, after which he was willingly thrown into the Sea, and drowned. In this diſtreſs they continued twenty Days, and then got to Land, where they found the Admiral and thoſe in the other Boat; having eſcaped this danger, they had no ſooner ſet foot on ſhore but but they were robbed by the Moors of all their Cloaths, who left them not a rag on their Bodies: In the end having endured great Hunger and Miſery they came to a place where they found a Factor of the Captains of Soffola and Moſambique, and thence went to India. Of thoſe that ſtaid in the Ship, ſome took boards and pieces of Wood bound together hoping to ſave their Lives, but there came only two aſhore; ſo that of Five Hundred there were but Threeſcore ſaved, all the reſt among whom were Fifty Women, ſome Jeſuits and Fryers were drowned through the wilfulneſs and Pride of the Pilot. Linſcotens Voyages.

VII. One Gregory Crow at Malden in Eſſex going in his Boat with his Man and Boy to fetch Fullers Earth; by a ſtorm his Boat was driven upon a Bank of Sand, and there ſunk; the Men were glad to hang upon the Maſt, but poor Crow ſeeing his New Teſtament in the Water which he highly prized, catcht it up, and put it in his Boſom; The Tyde being gone they were left

left upon the Sand ten Mlies from the Land: In this great diſtreſs they beſeeched God to find out a way for their deliverance, for within half an hour it would be Flood. In this little time they found a Cheſt, wherein was Five Pound Six Shillings and Eight pence; which honeſt Crow caſt into the Sea again, ſaying, If God pleaſe to ſave our Lives he will provide us a little food, and ſo they went again up to the Maſt, where they hung by the Arms and Legs Ten hours together; the Boy was ſo weary that beaten with the Waves he fell off and was drowned; Now their fears increaſe, and they know not what to do; but Crow adviſes his Man to cut down the Maſt and when the Flood came again to ſit upon it; and ſo ſays he, it may pleaſe God to drive us to ſome Ship; So they committed themſelves to God upon this Maſt, and thus they continued from Tueſday Night to Wedneſday Night, in which time the Man was ſo Tired with Hunger, watching and Cold that he Died: Now was Crow left alone in this deplorable condition, who prayed more earneſtly for ſuccour, but durſt not ſleep leaſt the Sea ſhould beat him off the Maſt, and when this diſtreſſed Creature was almoſt ſpent, his fleſh ſodden with Sea-water, and his Eyes cloſed up with Salt: In this Extremity Providence preſents a Ship going for Antwerp, and the Wind not being favourable, they were driven out of the way thither, and eſpying ſomething afar off in the Sea, ſuppoſed it a Fiſhers Buoy, and ſteered from it; Crow ſeeing this, held up his Cap, and ſhaked it, whereby they were moved to go to him, and ſo they took him in half Dead, yet being careful of his New Teſtament, he pluck'd it out of his Boſom, and gave it ſome to dry. They with great difficulty recovered him, and carried him to Antwerp, where the fame of his being ſo miraculouſly preſerved drew many to ſee and relieve him with neceſſaries. Acts and Monuments.

VIII. In 1630. Capt. Goodler went Commodore of three Ships for Greenland, which arrived there

June 11. The Captains Ship ſtayed at Belſound, and the Salutation at the Foreland. The Captain having killed ſtore of Whales, made a quick Voyage and ſent for the Salutation to take in part of her Train Oyl; in the way meeting with Croſs Winds, the Maſter ſent Eight Men aſhoar to kill Veniſon, who taking with them a brace of Dogs, a Firelock, two Lances and a Tinder-box went on ſhore, and killed fourteen Deer; Night comming on, being weary they went to reſt, intending next Day to end their Hunting and to return to their Ship; But it proved foggy, and much Ice being betwixt the Shore & the Ship, ſhe was fain to ſtand ſo far off into the Sea that they loſt ſight of her. They hunted on to Green Harbour, and there found that the Ship was departed; they made all ſpeed with their ſhallop to Belſound to their Captain, and for fear of delay heaved their Veniſon overboard; but having no compaſs they wandred up and down ſo long, till the Ships were departed; This filled them with aſtoniſhment, knowing that neither Chriſtian nor Heathen had ever Inhabited thoſe deſolate Climates, and they had heard that the Muſcovy Merchants had once procured the reprieve of ſeveral Malefactors condemned to Death here in England, promiſing them pardon, with rewards and proviſion of all neceſſaries if they would Winter there; but when they came and ſaw the place, they choſe rather to return for England and ſatisfie the Law with their Lives than to ſtay in ſo deſolate a Country: They remembred alſo a more terrible inſtance of Nine Men left there formerly by this Maſter who now left them, that all Died miſerably, and whoſe Bodies were torn by the Bears and Foxes; All which made them ſtand like Men amazed looking one upon another, and that which increaſed their horror was, their want of all neceſſary Proviſions, no Cloths for ſhift or warmth, no Food, no Houſe for ſhelter; After a while, conſidering the danger of delay in extremity, they reſolved to go to Green Harbour to hunt for Veniſon, where they killed Nineteen Deer and

and four Bears, with which they laded their ſhallop, and finding another old ſhallop laded it with the Greaves and Fritters of Whales boyled there that year, and ſo took their way to Belſound to their Tent where they intended to Winter; In their paſſage they had like to have loſt all their Proviſion, but ſaved it by running into the Sea, and by force drawing their ſhallop aſhore; they then arrived at Belſound, took out their Proviſion, and with part of a Tent, pieces of old Casks and old Shallops made up their Houſe and Cabine, where they Lodged two and two; and with marvelous Induſtry provided Fire, Wood and Shelter againſt the cold; their Beds were the Deer-skins dried: Having fitted every thing the beſt they could, September 12. looking out into the Sound they eſpied two Sea Horſes aſleep on a piece of Ice, and with an old Harping Iron ſlew them both, then flead, roaſted and eat them; not long after they killed another; but the Darkneſs and Cold increaſing, and their Proviſion being too ſmall by half, they faſted Wedneſdays and Frydays, except from the Greaves of the Whale, a loathſome Meat; which they continued three Months: To repair their Clothes they made Thred of Rope-yarn and Needles of Whalebone; Oct. 10. the Nights being long the Sea was frozen over and then Grief and Fear working upon them, they prayed to God for Strength and Patience in their miſeries, and by his aſſiſtance cheered up themſelves to uſe means for their Preſervation. For keeping their Veniſon and ſaving their Firing they Roaſted every Day half a Deer, and ſtowed it in Hogſheads, leaving as much raw as to ſerve every Lords Day a Quarter. Here another Trial of their Patience befel them; their Whale-Fritters which had been in the Salt-water and lay cloſe together, were grown mouldy, and their Bear and Veniſon would not afford them Five Meals a week, ſo they cut off one Meal more, and for Three Months fed four *Days* on the mouldy Fritters, and three they feaſted on Bear and Veniſon; Beſides the

want of Meat, they began to want Light, no Sun appearing from October 14. to February 3. but the Moon shined as here in England; but having found a sheet of Lead in the Coopers Tent, with Rope-yarn and Oyle they made a Lamp, which they kept continually burning to their great comfort: In January, as the days lengthned the cold strengthned, so that it raised Blisters on their Flesh; and if they touched Iron it would stick to their Fingers; if they went out to fetch water, they were sore as if they had been beaten; They Drank nothing but Snow-water from January till May, which they melted with hot Irons. In January finding their food would last but six weeks they had recourse to God for supply, and looking out one bright day, saw a great She Bear with her Cub coming towards the Tent; her they slew with their Lances, but the Cub escaped; they drew her into the Tent, and this Bear served them twenty days: In March the Fowl and Foxes came abroad; they by Traps catcht 50. Foxes and 60. Fowls as big as Pigeons, and killed seven Bears, so that eating 2 or 3 Meals a day, their strength increased; May 1. the Weather grew warmer, so they went out to seek Provision; there came two Ships from Hull into the Sound, who knowing some Men had been left there the year before, and desirous to know whither they were Dead or Alive, the Master manned a shallop to go near the shore, and so over the Ice to the Tent. When these Men came near they hailed them; crying Hey, to which they in the Tent answered Ho, which amazed them all, perceiving them to be the very Men left there. So with joyful Hearts they imbraced one another, the Men left their Tent and went with to their Ship, where they stayed till the London Fleet came, which was three days after; they went aboard Captain Goodler, who made them welcome, gave them Apparel, and after 14 days refreshment they grew all perfectly well. Thus they at last came safe into the River of Thames, and the Moscovy Merchants dealt well

well with them. The Names of these 8 Men were Will. Fakely, Ed. Pelham, that wrote this story; John Wise, Robert Good-fellow, Tho Ayres, Hen. Bett, John Daws and Richard Kellet. Stows Chronicle p. 10.

IX. A ship at New-found-land fishing late in the year, the Ice came on them; being ready to hoise Sail to return home, they sent out 6 Men in the Boat to weigh their Anchor; but a flake of Ice coming between them and their Ship carried them adrift, so that they could not recover it again, but were exposed to inevitable ruin, having neither Food nor Accommodation to keep them warm; after three days they began to be Hunger starved, and accounting themselves to be all dead Men, consulted what course to take; at last tho' with great regret and grief, they resolve one of them must Die to become food for the rest; each Person desired to die first, to be freed from that Torment they were in, so that they determined it by Lot; he upon whom the Lot fell desired to goe to the end of the Boat, to recommend his Soul to God by prayer before he died; the rest being in a deep Agony upon apprehension of shedding the Blood of one of their Comrades: But while they were lamenting, and imploring Gods favour to prevent such a Fact, the Person separated by Lot Died on the place where he was praying; which occasioned great Joy that they were prevented from taking away his Life; and judging this a good Omen, proceeded to satisfie their Hungers upon the dead Body: The Boat was still adrift, not being frozen up, so that before their food was spent, they were brought ashore many Leagues North of New-England, where the Five landed, and the poor Indians pitying their Condition, helped them all they could; 3 of them dyed soon after with the misery they had suffered, the other two got to New England, and so at last by Gods mercy came to their Habitations in the West of England, having

having both loſt their Heels with the extremity of Cold in the Boat. Remarkable Sea Deliverances.

X. Great were the Dangers and Wonderful the Deliverances of William Okely and his Company, the Relation of which I have thus contracted: In 1639. We took Ship at Graveſend, in the Mary of London for the Weſt-Indies; 5 Weeks we lay in the Downs for a Wind, and then ſet Sail and came to an Anchor near the Iſle of Wight, but by this time all the Beer in our Ship ſtunk, and we were forced to throw it overboard, and take in Vinagar to mix with water for our Voyage: The 6th. day after we diſcovered three Turks Men of War, who chaſed us, and at break of Day Boarded and Took us. Having kept us cloſe Priſoners at Sea 5 or 6 Weeks, they brought us to Algiers, where I was ſold for a Slave to a Patron, who told me I muſt allow him two Dollars a Month, and live aſhore where I would, and get it where I could though I knew not where to levy the leaſt Mite of it. Wandring up and down I met with an Engliſhman, in his little Shop who Traded in Tobacco, and a few other things; I became his Partner with a little Money I had reſerved, and a ſmall modicum my Patron allowed me for my ſtock; Here I got Money and hired a Cellar to lay up my Goods. Being weary of my Slavery, I formed a deſign for my Liberty and communicated it to John Anthony Carpenter, William Adams Brick-layer, John Jephs Seaman, John the Carpenter, and two others, Men able to contrive the Model of a Boat, which being formed in parcels and then put together, might be the means of our eſcape: They approved the Propoſal, and in my Cellar we began our work, providing firſt a piece of Timber of 12 foot long for the Keel, and to convey it the better out of the City, we cut it in two and fitted it for joyning at the middle; and then provided Ribs and made the Boat Water-tite; and becauſe Boards would require hammering, we bought ſtrong Canvas to cover our Boat twice over; Upon the Convex of the

the Carine; we provided Pitch, Tar, and Tallow to make a kind of Tarpawling Cerecloth to ſwaddle the Naked Body of our Infant Boat; Of two Pipeſtaves we made two Oars; our Proviſion was a little Bread and two Leather Bottles of Freſh-water; we bought Canvas for a Sail, and carrying our theſe in Parcels, fitted them together in the Valley half a Mile from the Sea, whither four of our company carried the Boat on their Shoulders. and as far into the Sea as they could wade, and then all 7 got into the Boat; but finding the Boat was overladen, two of them were ontent to ſtay aſhore. Having bid them farewel we lanched out, June 30. 1644. The Bill of Lading was John Anthony, William Adams, John Jepths, John the Carpenter and William Okely: Four of us wrought at the Oar, the Fifth was to free the Boat of that water which by degrees leaked through our Canvas; our Bread was ſoon ſpoiled with Salt water; our Freſh-water ſtunk of the Tanned Skins and Ooze, yet we complained not. Three days with good Huſbandry our Bread laſted us, but then pale Famine ſtared us in the Face; water indeed we might have, but it muſt be Salt out of the Sea, or that which had been ſtrained through our own Bodies, and that we choſe of the two; but we muſt not have that after a while, unleſs we will accept of the other firſt; and the miſery was, that it did not aſſwage our Thirſt but increaſe it; the Wind too for ſome time was full againſt us, but God rebuked it, and made it our Friend; a ſecond convenience was, that our Labour was without intermiſſion; and a third, the extremity of the heat by day, the ſeaſon raging hott in July. and we wanted freſh-water; our labour made it inſupportable to our Bodies, and our little hope made it as grievous to our Souls; one help we had, a poor one, he that emptied the Boat threw the water on the Bodies of the others to cool them; but our Bodies thus ſcorched and cooled roſe up in bliſters all over; great Pain we felt, great Dangers we were in, great Miſeries we endured, great Wants

We

we were under, and had nothing but a little Hope, Food and Strength. We steered our Course to Mayorck, by Day by a pocket Dial, by Night by the Stars and Clouds. Four Days and Nights were we in this woful plight. on the Fifth all hope that we should be saved was perished, so that we left off our Labour, because we had no strength left, only we emptied the Boat of water; but then God sent us relief, for as we lay hulling up and down, we discovered a Tortoise asleep in the Sea; had Drake discovered the Spanish Fleet he could not have more rejoyced; we took up our Oars, silently rowed to our Prey, took it into the Boat and with great Triumph cut off her Head and let her bleed into a pot; we drank the Blood, eat the Liver and Sucked the Flesh: It wonderfully refreshed our Spirits and we picked up some Crumbs of hope: About Noon we thought we discovered Land; it's impossible to express the Joy of our raised Souls at this apprehension; we wrought hard, and after farther labour were fully satisfied that it was Land, and proved to be Mayorck, which we kept within sight of all Day: July 6. about 10 at Night we came under the Island, and crept as near the shore as we durst till we found a convenient place to thrust in our Weatherbeaten Boat. When we were come to Land we were not insensible of our Deliverance; but though we had escaped the Sea, we might Die at Land; we had no food since we eat the Liver and drank the Blood of the Tortoise; So J. Anthony and my self were sent to scout abroad for Fresh-water, because we spake some Spanish; we came to a Watch Tower of the Spaniards, spake to them on the Watch, told them our Condition, earnestly begged some Fresh-Water and some Bread; he threw us down an old mouldy Cake, but so long as it was Cake, Hunger did not consider its mouldiness; then he directed us to Fresh-water which was hard by; we remembred our Brethren left with our Boat, and observing the Centinels Directions, came to a Well where was a Pot with strings to draw with; we drank a little

Water

Water and eat a piece of our Cake, but the paſſage was ſo diffuſed, we had much ado to force our Throats to relieve our Clamorous Stomachs; we return to our Boat, acquaint them with our good ſucceſs, and all prepare to make to the Well, ſo tying our Boat faſt to the Shore we left her to mercy. Now we are at the Well which hath Water and have ſomething to draw, but God muſt give us a Throat to ſwallow; for W. Adams attempting to Drink, after many Eſſays was not able to ſwallow it, but ſtill the water returned, ſo that he ſunk down to the ground; faintly ſaying, I am a dead Man; but after much ſtriving he took a little: So refreſhed with our Cake and Water, we lay by the Well-ſide till Morning; when it was clear Day we again went to the Watchman, intreating him to direct us the ready way to the next Houſe or Town where we might find relief; he civilly pointed us to one about two Miles off, and long it was ere our bliſtred Feet could overcome the tedioufneſs of that little way; when we came thither, the honeſt Farmer moved with our Relation ſent us Bread, Water and Olives; and ſeeing us Thankful Beggars, called us into his Houſe, and gave us good warm Bean Pottage, which ſeemed to me the moſt pleaſant food that I ever eat in my Life. Thence we advanced to the City of Mayorck about 10 Miles off; that Night we lay by a Well-ſide, and in the Morning entred the Suburbs; the Vice Roy was informed of us, and we were commanded to appear before him, who after he had heard our ſtory, ordered we ſhould be maintained at his coſt till we could have paſſage to our own Country. But our Engliſh Ships ſeldom trading thither, we Petitioned him for paſſage in the King of Spains Gallies then in the Road bound for Alicant, which he graciouſly granted. We met with contrary Winds, and it was five weeks ere we could reach the Downs, where we arrived Sept. 1644. The Commander of the Ship was Captain Smith of Rotherhith. Mr. Saunders my Wives Father being in Mayorck not long after, ſaw our Boat

hung for a Monument upon the side of the Great Church there; and Mr. Robert Hales in 1671. saw the Naked Ribs and Skeleton of it then hanging in the same place. Wanley Hist Man. p. 642.

XI. A Ship of New-England going from Boston to some other parts of America was by contrary Winds kept so long at Sea that they were in great streights for Provision; and seeing they could not hope for any relief from the Earth, nor the Sea, they apply to Heaven in Humble and Hearty Prayers; but no calm insuing, one of them made a sorrowful Motion to cast Lots which should Die first to satisfie the Ravenous Hunger of the rest; after many a sad debate the Lot is cast, and one of the company is taken, but where is the Executioner of this poor Innocent? It is Death to them to think who shall act this Bloody Tragedy. Before they fall upon this involuntary Execution, they once more go to Prayers, and God answered them; for there leapt a mighty Fish into the Boat which was a double joy, not only in relieving their miserable Hunger, which no doubt made them quick Cooks, but because they lookt upon it as sent from God, and a Token of their Deliverance; But alas the Fish was soon eaten, and their former Exigencies come upon them which sunk their Spirits with despair, for they know not of another Morsel: To Lots they go again, which falls on another Person, but still none can be found to sacrifice him; they again send their Prayers to Heaven with fervency, when behold a great Bird lights upon the Mast, which one of the Company espies and up he goes, and there she stands till he took her with his Hand by the Wing. This was Life from the Dead a second time, they feasted herewith, as hoping this second Providence was a fore-runner of their compleat Deliverance. But they have still the same disappointments, they can see no Land, they know not where they are, hunger again increases upon them, and they have no hope to be saved, but by a third Miracle. They are reduced the Third time to cast Lots,

and

and when they were going to their Heart-breaking work to put him to Death upon whom it fell, they go to God their old Friend in Adversity by Humble and Hearty Prayers; and now they look and look again, but there is nothing; their Prayers are concluded and nothing appears, yet still they hoped and stayed, till at last one espies a Ship, which put new Life into all their Spirits; they bear up with the Vessel, they Man their Boat, they beg like humble Suppliants to be taken in. They are admitted, and the Commander being acquainted with one Relieves them plentifully and sets them all safe ashore to the great rejoycing of their Souls. Sea Deliverances.

XII. In 1616. One Pickman a Fleming coming from Drontheim in Norway, laden with Boards, was overtaken with a Calm, during which, the Current of the Sea carried him upon a Rock or little Island towards the extremities of Scotland; to avoid a wreck he commanded his Men to go into the Shallop and to tow off the Ship; coming near the Island they saw something more like a Ghost than a Living Creature; a Body stark Naked, Black and Hairy, a Meager Countenance and hollow Eyes; he fell on his knees and joining his hands begged relief; which raised such compassion that they took him into the Boat: There was in the Island no Grass nor Tree, nor ought for Sustenance or Shelter, besides the ruins of a Boat wherewith he had made a kind of a Hut to lye down under: The Man gave this Relation, That he was an Englishman, and that a year before being to go in the Passage-Boat from England to Dublin, they were taken by a French Pyrate, who being forced by Tempest to let goe the *Passage* Boat, left us to the mercy of the Waves, which carried us into the Sea, and at last split the Boat upon the Rock where you took me in; I escaped with one more into the Island, where we endured the greatest Extremities. Of some of the Boards of the Boat we made the Hut you saw, we took some Sea-mews, which dryed in the Wind and Sun we

we eat raw; In the Crevices of the Rocks on the Sea-side we found some Eggs, and thus we had as much as served to keep us from starving; But our Thirst was most insupportable, for having no Fresh-water but what came from the Sky, and was left in pits which time had worn in the Rocks, we could not have it at all seasons, for the Rock lying low was washed over with the Waves of the Sea. We lived in this Condition six weeks, comforting one another in our common misfortune; but awaking one morning and missing my Companion, I fell into such deep Despair that I thought to cast my self into the Sea; I know not whither Despair forced him to that extremity, or that looking for Eggs on the side of the Rock he might fall into the Sea; I lost with my Comrade the Knife wherewith we killed the Sea-Dogs and the Mews upon which we lived, so that not able to kill any more, I was reduced to get out of the Boards of my Hut a great Nail which I sharpened on the Rock so that it served me for a Knife: Last Winter finding the Rock and my Hut so covered with Snow that it was impossible to get any thing abroad, I put out a stick at the Crevice of my Hut, and baiting it with Sea Dogs Fat, got some Sea-mews which I took with my Hand from under the Snow, and so kept my self from starving; I lived in this solitude 11 Months, and thought to end my Days in it, when God sent you here to deliver me out of the greatest misery that ever Man was in: The Seaman having ended his Discourse, the Master of the Ship treated him so well that in a few days he was quite another Creature; he set him ashore at Derry in Ireland, where such as heard what had happened, gave him wherewith to return to England. Mandelsloes Travels. p. 280.

XIII. A Ship of Holland being driven against her will, came to Noua-Zembla and the Orange Islands in 76 Degrees of the North Latitude, where she was set fast in a Body of Ice, which threatned them every moment; at last they resolve to return the same way they

they came, but find the Ship quite Frozen up not far from the shore, and were forced to winter in Zembla; so taking out Boards and Planks, they built a poor shelter for themselves and their stuff, and by Providence the Tyde had thrown up a good quantity of Timber, which proved of great advantage to them; Here they had continual Fights with Bears, who sometimes were driven away by great outcreis, or shooting of them, but they found their Flesh unwholsom meat; for in that Countrey the Fishes of the Sea are food to the Wild Beasts of the Land; The fat of the Bears they burnt for lights in the Night; at last to increase their misery the Sun left them. Thus were they in a Barren Dark Country, having no company but Wild Beasts; vast Mountains of Snow they were forced to remove least their Habitation should be overwhelmed, and if they went forth their jaws were so benummed, they could scarce recover their former heat. The Bears being in the Dark and dull of sight, did not venture abaoad to disturb them, but there were a multitude of Foxes, which they catcht in Traps, and made of them Food and Raiment And after all, the Almighty preserved them, for in the Spring the Ice breaking they got their Ship again, and sailed safe to Amsterdam. Grotius Annal.

XIV. And the same Providence that has appeared wouderfully for the Deliverance of Distressed Creatures at Sea, has been Meciful in Preservation from Imminent Dangers at Land; as among many others (recorded in the Scriptures and other Histories) is manifest from the following Instances. In 1539. Near Sitta in Germany, in the time of a great Dearth and Famine, a Religious Matron having two Sons, and destitute of all sustenance, went with her Children to a Fountain, praying to God, That he would of his Infinite Goodness relieve their Hunger; as she was going, a Person unknown met and saluted her kindly, asking whither she was going, who confessed 'That 'she was walking to that Fountain, hoping to have 'some

'ſome reliefe from God, to whom all things are poſ-
'ſible, for (ſaid ſhe) if he nouriſhed the Children of
'Iſrael in the Wilderneſs Forty years, it will not be
'difficult for him to beſtow a Draught of Water upon
'me and my Children: When ſhe had ſpoken theſe
'words, the Man (who doubtleſs was an Angel of God)
told her, 'That ſeeing her Faith was ſo Conſtant, ſhe
'ſhould return home, and ſhould there find ſix Buſhels
'of Meal for the ſupport of her Self and Children;
'the Woman returning home, found it according to
'his word. Beards Theatre, p. 442.

XV. In 1565. Fell ſo much Rain in Iſtabia, that the Waters bore down the Houſe of a Man where a Child lay in the Cradle, which the Father with the hazard of his Life brought forth, and carryed into a Neighbours Houſe; he then endeavoured to ſave two more of his Children, and took them in his Arms to carry them out, but the Waters were ſo ſtrong, that one of his Children ſitting upon a Beam, was carried away, and himſelf and the other carried into the Orchard, where finding ſome ground he ſtood up to the Neck in Water with the Child in his Arms, and looking about for his other Child, he ſaw it ſitting upon the piece of Timber, ſwimming toward him, which he likewiſe took in his Arms; and getting upon an High Pile of Wood continued with them there all Night, none being able to afford him help; next morning when the Waters were decreaſed, he came down, and looking for two other of the Children, whom he left in the Upper Room of the Houſe, where he found the two Innocents faſt aſleep; he had no ſooner taken them thence but that part of the Houſe fell, which was a viſible ſign of Gods holy Protection over them. Beards Theatre.

XVI. In the bloody Rebellion in Ireland in 1641. A Religious Gentlewoman (with ſome others in her Company) was forced to fly for her Life. ſhe having three Children, whereof one was at her Breaſt; but alas theſe poor trembling Travellers had not gone far before

before thep were ſtripped Naked by the Iriſh, who to admiration ſpared their Lives; but paſſing on, they came to a River where more of theſe bloody Villains met, and would have Drowned them, this Gentlewoman not in the leaſt diſcouraged, deſired a ſmall time to pray, and as ſhe lay Naked on the frozen Ground, ſhe reſolved within her ſelf, not to go voluntarily to ſo unjuſt a Death; upon her refuſal theſe Miſcreants dragged her by the Heels along the Ground, with the reſt of the Company, upon which ſhe turned upon them, and on her knees ſaid, 'You ſhould I am ſure be 'Chriſtians, and Men you are; in taking away our 'Miſerable Lives you do us a pleaſure; but know as 'we never wronged you nor yours, you muſt Die alſo 'your ſelves, and one Day give an Account of this 'Cruelty to the Judge of Heaven and Earth: Upon which ſays an Iriſh Preiſt, Let us not take their Lives, but we will put them into the Iſland of the Lake; and a Boat being in the River 8 of them who were all then in Company, are put into the Iſland Naked, and without any Meat; where after 4 Days ſome Died of Hunger and Cold, but not this Woman nor any of her Children; for next Day the two Boys found the Hide of a Beaſt, which they and the Mother caſt over them, lying on the Snow; the next Day a Boat goes by them, whom the poor Woman beſeeches for Gods ſake to carry her out of that place, but they being Iriſh refuſed it; ſhe then deſires a little Bread, but they anſwer they have none; then ſhe begs a Coal of Fire, for ſhe had ſome fuel in the Boat; and thus with ſome Chips they made a Fire, and the Boys taking a piece of the Hide, laid it upon the Coals, and began to gnaw it: but alas without Divine Support what could this do? Thus they lived Ten Days without any viſible Supplies, and that good Woman profeſt is was by Faith in God ſhe lived; for ſhe had no Bread but Ice and Snow, nor any Drink but Water, but ſhe thought God put more ſubſtance into it, for it ſeemed as it were Clammy. The next Day a Boat carried her out to the ſide

of

of the Bandwater, where yet ſhe had been loſt, but that ſhe could not indure to ſee her Children Die in her ſight, and though the two Boys were young, and ſo famiſhed with Hunger that they had no ſtrength, ſhe perſwaded them to go out of her ſight under pretence of ſeeking ſome Fire; the poor Children had not gone far but they ſaw two or three great Dogs eating a Man that had been killed; they were afraid of the Dogs, who needed not to have feared any thing, but to Live in ſuch a Condition; but one of the Dogs came running and leaped upon one of the Children, without doing him hurt, and would run a little before, and then tarry till the Children came to him; and ſo led them to a Houſe where ſmoke appeared, which was an Iriſh Mans protected by the Engliſh in Antrim, where they were courteouſly received, and the Mother ſent for; and ſo were all Miraculouſly preſerved,

To Conclude, innumerable are the Examples of the Almighties Protection and Deliverance of the innocent, and thoſe that truſt in him in all Ages. For as he Puniſheth the wicked with ſevere Judgments, ſo he Protecteth thoſe that fear him, by the Aſſiſtance of his Holy Angels, to fulfill the Truth of what the Apoſtle Writes, Heb. 1. 14. That they are miniſtring Spirits ſent forth to Miniſter to them who ſhall be heirs of Salvation.

CHAP. VII. *Divine Goodneſs to Penitents, with the Dying Thoughts of ſeveral Famous Men, concerning a future State after this Life: Likewiſe divers remarkable Inſtances to demonſtrate the reality and certainty thereof.*

WE read in the Holy Scriptures, that the Almighty reſiſteth the proud, but he giveth

giveth Grace to the humble; and how compaſſionately dothh he perſwade Men to Repentance and Reformation; Declaring, That whoſoever cometh unto him, he will in no wiſe caſt off; yea, though their Sins are of the greateſt Magnitude, yet if they will forſake their evil ways, he will have Mercy upon them and ſave them: How vain then are thoſe deſperate Men of our Age, who having long continued in evil courſes, are encouraged therein, by perſwading themſelves that there is no future Account to be given in another World; which attempt is ridiculous as well as dangerous; ſince beſides the undeniable evidence of the Holy Scriptures, and the Divine Providence whereby the World was Created and Governed: It is apparent that ſome Men of all Conditions, as Emperors, Kings, Philoſophers, Stateſmen, &c. of all Religions and Opinions amongſt Chriſtians, and of all Tempers, whether Strict and Serious or Looſe and Debauched in all Ages have left this great obſervation behind them, 'That upon Experience they have found that 'what vain Thoughts ſoever Men may in the heat of 'their Youth and Luſt, entertain of Religion, yet 'they will ſooner or later feel a Teſtimony which 'God hath given into every ones Breaſt; which will 'one day make them ſerious, either by the inexpreſſible Fears, Terrors and Agonies of a Troubled Mind, 'or by the inconceiveable Peace, Joy and Comfort of 'a good Conſcience; and of this we have many late, as well as former Examples; ſome of which I ſhall inſert to manifeſt the Truth thereof.

I. St. Auſtin or Auguſtin, is a famous Inſtance of Repentance, as we find very lively deſcribed in his Confſieons; In my Youth, ſaith he, I even burnt to be ſatisfied in theſe lower Pleaſures, and what was it I delighted in, but to Love and to be beloved? yea, I boyled over in my Fornications and thou heldeſt thy peace; then wandred I ſtill further from thee O my Joy, into other and more fruitleſs ſeed-plots of ſorrows with a proud dejectedneſs, and an untyred wea-

rieſneſs

riedneſs; but didſt thou indeed hold thy peace to me? No ſurely, for whoſe but thine were the Words which my Mother, one of thy Faithful Children ſang in my Ears? For I well remember ſhe privately charged me, and with much eagerneſs forewarned me, That I ſhould not commit ſimple Fornication, but eſpecially that I ſhould not defile another Mans Wife. This ſeemed no better than Womans Advice, which it would be a ſhame for me to follow; but they were thy Counſels indeed, and I knew it not, but ran headlong with ſuch ſtupid blindneſs that I was aſhamed amongſt my equals to be guilty of leſs impudence than they were, whom I heard to boaſt mightily of their Debaucheries, and glorying the more, the more beaſtly they had been; Yea, I took pleaſure in committing Wickedneſs, not for the pleaſure of the Act only, but for the praiſe and credit of it alſo; What is worthy of diſpraiſe if Vice be not? But I made my ſelf worſe than indeed I was that I might not be diſpraiſed; and when I wanted opportunity to commit that Naughtineſs which ſhould make me as bad

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as the worſt, I would pretend I had done what I never did, that I might not be counted cowardly in being innocent, nor faint-hearted in being more chaſt than they: Behold with what Companions I walked the Streets of Babylon, and wallowed my ſelf in the mire of it, as if I had repoſed in a Bed of Spices and moſt precious Ointments; and my inviſible Enemy ſeduced me to the very center of ſin, ſo that I ran into all manner of diſſoluteneſs, and practiſed whatſoever I affected; a miſt in the mean time deprivsng my ſight, O my God, of the brightneſs of thy Truth. Surely thy Law, O Lord puniſheth Thievery, yea and this Law is ſo written in our Hearts that Iniquity it ſelf cannot blot it out: For what Thief does willingly abide a man to ſteal from him? no not a rich Thief, tho' his fellow be driven to ſteal upon neceſſity: Yet had I deſire to commit Thievery, and did it, compelled neither by hunger nor poverty, but even through a cloyedneſs of welldoing, and a pamperedneſs of iniquity; for I ſtole that of which *I* had enough of own, and much better; nor when I had done cared I to enjoy the thing I had ſtoln, but only rejoycing in the Theft it ſelf: A Pear Tree there was in the Orchard next our Vineyard, well laden with Fruit, tho' not much tempting either for colour or taſte: To the robbing of this a company of lewd young Fellows of us went late one night (having according to our idle cuſtom continued in our Gaming Houſes till that time) from whence we came loaden with Fruit, not for our own liquoriſhneſs, but even to throw to the Hogs; and all this we did not becauſe we might do it but becauſe we would. Behold my heart, O Lord, behold my heart, which thou haſt pity upon in the bottom of the bottomleſs Pit: For I moſt wretched young fellow, was unhappy in the very entrance into my Youth: It is true I begged Chaſtity at thy hands, and ſaid, give me Chaſtity and Continency, but do not give it me yet, for *I* was afraid that thou wouldeſt hear me too ſoon, and too ſoon deliver me from my Diſeaſe of Incontinency, which my deſire was rather to ha[illegible]ified than extinguiſhed.

But now was the day come wherein I was to be ſe naked brfore my ſelf, and when mine own Conſcienc was to convince me, for I found a vaſt Tempeſt in m Soul which hurried me into a Garden where I migh be alone with my ſelf; at which time I was moſt ſober ly mad, being ſenſible enough what a piece of miſery I at preſent was, but utterly ignorant how good I was ſhort to grow; I ſat me down fretted in Spirit, and angry a my ſelf with a moſt tempeſtuous Indignation; for that I went not about to make my Peace and League with thee my God, which all my bones cried out upon me to do, extolling it to the very Skies; upon which giving liberty to my tears, the floods of mine Eyes guſhed out, which was an acceptable Sacrifice to thee, O Lord, and then I cried out, How long? How long, O Lord, wilt thou be angry for ever, ſtill to morrow, to morrow why not now? Wherefore in this very hour is there not an end put to my uncleanneſs. This I uttered weeping in the bitter contrition of my heart, when behold I heard a voice, as of a Boy or Child that ſeemed to come from ſome neighbouring houſe, which ſaid in a ſinging tune, *Take up & read Take up and read*, which was often repeated. Hereupon I changed my countenance and began to conſider whether children were uſed to ſing any ſuch words, but I could not remember to have ever heard the like; ſo drying up the violent Torrent of my Tears I got up, interpreting it that I was from God himſelf commanded to open the book, and to read that Chapter which I ſhould firſt light upon; Haſtily therefore I went where I had left the Apoſtles Book, and ſnatching it up opened it and in ſilence read that chapter which I firſt caſt mine eyes upon; *Not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying, but put yea on the Lord Jeſus Chriſt, and make not proviſion for the fleſh to fulfil the Luſts thereof.* No further would I read, nor needed I, for in- ſtly with the end of this ſentence, a Divine beam of Comfort and Peace darted into my heart, and all kneſs of doubting vaniſhed away, and thou Only d, didſt ther throughly convert me to

thy self as that I have no other hopes nor thoughts in this world but of thee; for which let my heart praise thee, and my tongue; yea let all my bones say, O *Lord* who is like unto thee, and do thou answer me and say unto my Soul, *I* am thy Salvation. St. Auſt. Con.

II. Sophronius, *Biſhop* of Jeruſalem delivereth the following Hiſtory as an Infallible Truth to poſterity; That *Syneſius*, who of a Philoſopher became a *Biſhop*, found at Cyrene Evagrius a Philoſopher his old Acquaintance, fellow Student and intimate Friend, but an obſtinate Heathen: Syneſius was earneſt with him to become a Chriſtian; and following his Argements for Religion very cloſe, Evagrius diſcourſes to this purpoſe, That to him it ſeemed but a meer fable and deceit that the Chriſtian Religion teacheth Men that this World ſhall have an end, and that all men ſhall riſe again in theſe Bodies, and their Fleſh be made immortal and incorruptible, and they ſhall ſo live for ever, and ſhall receive the reward of all that they have done in the Body; and that he that he that hath pity on the poor lendeth to the Lord. and that he that giveth to the poor and needy ſhall have Treaſure in Heaven. and ſhall receive an hundred fold from Chriſt, together with eternal Life. Syneſius aſſured him and proved by very cogent Arguments, that theſe things were moſt certain, inſomuch that being converted thereby, he and his Family were baptized. Evagrius ſoon after brought Three Hundred pound in Gold to Syneſius to be diſtributed among the poor, upon condition he would give him a Bill under his hand, that Jeſus Chriſt would repay him in another World, which he did accordingly; Evagrius fell ſick not long after, and thinking he ſhould die ordered his Sons to put Syneſius's Bill into his hand; after which he ſoon died and was buried: About three days after the Philoſopher ſeemed to appear to Syneſius in the night, and to ſay to him, Come to my Sepulcher where I lie and take the *Bill*, for I have received the Debt and am ſatisfied and for thy aſſurance I have written a diſcharge with my own hand. The Biſhop told Evagrius's Sons what he had ſeen, tho' he knew nothing of the *Bill* being put into his hand; ſo they all go to the Sepulcher and opening it, found the *Bill* in the Dead mans hand, thus ſubſcribed, Ego Evagrius, &c. *I* Evagrius the Philoſopher, To the Holy Biſhop Syneſius Greeting. *I* have received the Debt which in this paper is written with thy hand, and am ſatisfied, neither have I any Action againſt thee for the Gold that I gave thee, and by thee to Chriſt our Saviour. *Bax.* Cru. the World Pref.

III. There was an entire Friendſhip between Michael Mercatus and Marcilus Ficinus, by reaſon of a mutable agreement in their Studies: It happened that theſe two *Diſcourſing* of the State of Man after Death, when they could not agree in ſome particulars, they concluded, That which ſoever of them two ſhould firſt Depart out of this Life, ſhould (if poſſible) give an Account to the Survivor of the State of the other Life, and whether the Soul be

to, they departed: In a ſhort time after while Michael Mercatus was one Morning early at his Study, he heard the noiſe of a Horſe upon the Gallop, and ſtopping at the *Door*, he immediately heard the voice of his Friend Marſilius, crying out to him, O Michael Michael thoſe things are true, they are true. Michael wondring to hear his Friends voice, opened his *Caſement*, where he ſaw the back part of him whom had heard ſpeak, in white, and Galloping away upon a white Horſe: He called after him Marſilius, Marſilius and followed him with his Eye. but he vaniſhed out of his ſight. Michael amazed at this extraordinary accident, inquired if any thing had happened to Marſilius, who lived at Florence ſome diſtance thence; and found upon ſtrict enquiry, that he died at that very time when he was thus ſeen and heard by him. Wanly's Hiſt. Man. p. 88.

IV. About 1060. A great Doctor was buried at Paris, at the *Intering* of whom, when the Prieſt in the form then uſed, came to *Reſponde mihi*, Anſwer me, the Corps ſat upright on the *Bier*, and to the amazement of all cried out, *Juſto Dei judicio accuſatus ſum*, at the juſt Tribunal of God *I* am accuſed, lying down again. The attendants aſtoniſhed deferred the Funeral till next day, to ſee the Iſſue of this ſtrange accident, at which time a multitude met to obſerve the Event; when at the ſame words again repeated, the diſturbed *Body* riſeth again, and with the like heideous noiſe cried out, *Juſto Dei judicio Judicatus ſum*, By the juſt Judgment of God I am judged. The People yet more amazed, deferred the *Interment* one day longer, when almoſt the whole City thronged to this ſtrange *Burial*; and in the preſence of them all. at the reciting of the ſame words he roſe up the third time and cried out, *Juſto Deo Juſticio condemnatus ſum*, *By* the juſt Judgment of God *I* am condemned; whereat as they were all affrighted, ſo *Bruno* a famous Doctor in that Univerſity was ſeriouſly affected, and told them, That as they had formerly heard, ſo now they ſaw the Judgments of the Lord were unſearchable and paſt finding out, for this perſon whom we honoured for the ſtrictneſs of his Life, the modeſty and unblameableneſs of his Converſation, cryeth out now, that he is condemned by the juſt Judgment of God. Dying Menswords, 196.

V. Charles the 5th. Emperor of Germany, *K.* of *Spain* and *L.* of the Netherlands, after 23 Pitcht Battles, 6 Triumphs, 4 *Kingdoms* won, and 8 Principalities added to his Domineons, which he Ruled over 14 years; yet at laſt reſigned all, retired to his Devotion in a Monaſtery, had his own Funeral celebrated before his Face, and left this Teſtimony of Chriſtian Religion. That the ſincere Profeſſion thereof had in it thoſe Sweets and Joys that Courts were *Stangers* to.

VI. Philip *III.* of Spain lying on his Death-Bed in 1621. ſent [illegible] at midnight for Florentius his Confeſſor, who with the

Provincial of Castile discoursed with him of Approaching Death, exhorting him to submit to Gods will, so gravely, that the King could not chuse but weep, and after some intermission from his Tears, and thanks for his wholsom Admonition, the King spake thus to him, Do you not remember that in your Sermon on Ashwednesday, you said that some of your Auditors might *Die* that Lent; this concerns me, for lo my fatal hour is at hand, but shall I obtain Eternal Felicity? which words he uttered with great grief and trouble, adding likewise to his Confessor, You have not hit upon the right way of healing, is there no other Remedy? Which when he observed, the Confessor thought it of his Body, the King added, Ah, I am not sollicious for my Body, nor of my Temporal Disease, but of my Soul. The Confessor mournfully answered, *I* have done what I could, *I* must leave the rest to Gods Providence. Florentius then discoursed of Gods mercy, remembring his Majesty what he had done for the Honour and Worship of that God; to which the King replyed, Ah how happy were *I*, had *I* spent these Twenty Three years, wherein I have held my Kingdom, in a retirement. Florentius answered, That it would

be very acceptable to God, if he would lay his Kingdom, his Majesty, his Life and his Salvation at the feet of his Crucified Saviour Jesus Christ, and submit himself to his Will; Willingly, willingly will *I* do this (said the Heart-sick *King*) and from this moment do I lay all that God hath given me, my Dominion, Power and my Life at the feet of Jesus Christ my Saviour, who was Crucified for me; and then among his last words he said to Florentius. Now really you have suggested to me very great comfort. Fair warning p. 106.

VII. Prince Henry Eldest Son to K. James *I.* was Zealous in his love to Religson and Piety, and his Heart was bent, if he had lived, to have endeavoured to compound those Jars and Differences among Religious Men. He told the Dean of Rochester, That he thought that whereas he, and others like him, did as usual look him in the Face when they came first into the Pulpit, their Countenance did as it were say to him, Sir, you must hear

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me diligently, you muſt have a care to obſerve what I ſay. He uſed to ſay, he knew no ſport worth an Oath, and that he knew not what they call Puritan Preaching, but he loved that Preaching which went next his Heart, and ſpake as if they knew the mind of God. His laſt words were, O Chriſt thou art my Redeemer, and *I* know that thou haſt Redeemed me; I wholly depend upon thy Providence and Mercy from the very bottom of my Heart; I commend my Soul into thy hand. A Perſon of Quality waiting on the Prince in his Sickneſs, who had been his conſtant Companion at Tennis, and asking how he did, he anſwered, Ah Tom, *I* in vain wiſh for that time I loſt with thee and others in vain Recreation: He then added, Now my Soul be glad, for at all parts of this Priſon the Lord hath ſet his aid to looſe thee, Head, Feet, Melt and Liver are failing. Ariſe therefore and ſhake off thy Fetters, mount from the Body and go thy way. Out of his Life.

VIII. Hugo Grotius the greateſt Scholler of this Age, after many Embaſſies abroad, and as many Tranſactions at home, after an exact ſurvey of all the Hebrew, Greek and Latin Learning, after an unanſwerable Treatiſe of the truth of the Chriſtian Religion, and many other Elaborate Diſcourſes in Divinity and other parts of Learning; concluded his Life with this Proteſtation, That he would give all his Learning and Honour for the plain *Integrity* and harmleſs *Innocency* of John Urick; who was a devout poor Man that ſpent Eight hours of his time in Prayer, Eight in Labour, and but Eight in Sleep and other neceſſaries. He alſo complained to another who admired his aſtoniſhing Induſtry, Ah! Vitam perdidi, operoſe nihil agendo. Ah! *I* have loſt my life in doing nothing *Induſtrionſly*; and gave this direction only to another that deſired it, as knowing his great Wiſdom and Learning, Be *Serious*. On his Death-Bed he ſent for a Miniſter, profeſſing himſelf to be the poor Publican, ſaying, That he had nothing to truſt to, but the Mercy of God in Chriſt Jeſus, and wiſhing that all the World ſaw as much reaſon in Religion as he did. Dying mens words, p. 162.

IX. Salmaſius that Excellent French Scholar, went out of the World with theſe words, Oh, I have loſt a world of Time! Time that moſt precious thing in the World, whereof had I but one year longer, it ſhould be ſpent in *Davids* Pſalms and St. *Pauls* Epiſtles; Oh Sirs, (ſaid he to thoſe about him) mind the World leſs and God more; all the Learning in the World without true Piety and the Fear of *God* is nothing worth: The fear of the Lord that is Wiſdom; and to depart from Evil, that is Underſtanding. *Ibidem.* p. 161.

X. Sir F. Walſingham Secretary of State to Q. Elizabeth, toward the latter end of his *Life* writ thus to the L. *Burleigh*, We have lived long enough to our Countrey, to our For-

tunes, to our Soveraign; it is high time we begin to live to our ſelves and to our God; in the multitude of Affairs that have paſſed through our hands there muſt be ſome miſcarriages, for which a whole Kingdom cannot make our Peace. And being obſerved to be melancholy, ſome Court humoriſts were ſent to divert him. Ah (ſaid Sir Francis) while we laugh all things are ſerious round about us; God is ſerious when he preſerveth us, and hath patience towards us; Chriſt is ſerious when he dyeth for us; the Holy Ghoſt is ſerious when he ſtriveth with us; the Holy Scriptures are ſerious when they are read before us; Sacraments are ſerious when they are adminiſtred to us; The whole Creation is ſerious in ſerving God and us; thoſe that are in Heaven and Hell are ſerious, and ſhall a Man that hath one foot in the Grave, jeſt and laugh? Wanly Hiſt, Man.

XI. Sr. T. Smith after he had many years ſerved Q. Eliza. as Secra. of State, a quarter of a year before he died laid aſide all publick Imployment, and diſcharging all his Worldly Affairs and Attendants, ſent to two Reverend Divines, his good Friends, to draw him out of the word of God, the plaineſt and exacteſt way of making his peace with God, and living Godly in this preſent world; adding, That it was great pity Men knew not, (at leaſt did not ſeriouſly conſider) to what end they were born into this World, till they are ready to go out of it. Fair warning p. 368.

XII. *Doctor* Donne, a Perſon of as great Parts and Spirits as any this Nation ever beheld, when he was upon his *Death*-bed took this ſolemn farewell of his Friends, I repent of all my life, but that part of it which I ſpent in communion with God and doing good. That Perſon in a dying hour ſhall wiſh himſelf not a Man, who hath not been a good Chriſtian. Idem. p. 164.

XIV. *Sir* Phillip Sidney, a Subject of England, but choſen King of Poland, whom Q. Elizabeth called her Phillip, & the Pr. of Orange called his Maſter, whoſe Friendſhip the Lord Brooks was ſo proud of, that he would have this to be part of his Epitaph, Here lyeth Sir Phillip Sidneys Friend; whoſe Death was lamented in Verſe by the then Kings of France and Scotland, and the two Univerſities of England. This great Man lamented at his Death, the innocent vanity of his Arcadia, & to prevent the unlawful kindling of heats in others, would have committed it to the Flames, and left this farewell among his Friends; Love my Memory, cheriſh my Friends, their Faith to me may aſſure you they are honeſt; but above all govern your Will and Affections by the Will and Word of your Creator, and in me behold the end of this World, and all its Vanities. Ibid. p. 136.

XV. Sr Hen. Wotton after many years Study with great proficiency in the Univerſity, his near Relation to the great Favourite the E. of Eſſex, his intimacy with the Duke of Tuſcany, and James tha 6th. of Scotland, his Embaſſays to Holland, Germany,

many, Venice, &c. was only ambitious of the Provoſtſhip of Eaton, being deſirous to retire thither to enjoy his beloved Study and Devotion; ſaying often, That this was the happieſt time of his Life, it being the utmoſt happineſs which a Man could attain to, to be at leiſure to be and to do good; never reflecting on the ſpending of his former years without Tears, and would often ſay, How much time have I to repent of, and how little to do it in. Idem. p. 154.

XVI. Sir John Maſon, Privy Councellor to *Hen.* 8. and Edw 6. upon his Death-bed called for his Clark and Steward, to whom he ſpake on this purpoſe; I have ſeen Five Princes and been Privy Councellor to Four, I have ſeen the moſt obſervable matters in Forreign parts; and been preſent at moſt Tranſactions for 30 years together; and I have learned this after many years experience; that Seriouſneſs is the beſt Wiſdom, Temperance the beſt Phyſick and a good Conſcience is the beſt Eſtate; and were I to live again, I would change the Court for a Church, my Privy Counſellors buſineſs and buſtle for a Hermits Retirement, and the whole Life I Lived in the Pallace for one hours enjoyment of God in the Chapple; all things elſe forſake me beſide my God, my Duty and my Prayer. Ibid. p. 153.

XVII. Mr. Howard, (after E. of Northapmton) being diſturbed with Atheiſtical Suggeſtions, put them all off this way, If I could give any account how my ſelf or any thing elſe had a being without God, how there came ſo uiform and ſo conſtant a conſent of Mankind of all Ages Tempers and Educations, (differing ſo much otherwiſe in their apprehenſions) about the Being of a God, the Immortality of the Soul, and Religion, in which they could not likely either deceive ſo many, or being ſo many could not be deceived; I could then be an Atheiſt. And when it was urged that Religion was only a State Policy to keep Men in aw; he replyed, that he could not believe it, ſince he was ſenſible that the greateſt Politicians have either ſooner or later felt the power of Religion in the grievous laſhes of their Conſciences, and the dreadfulneſs of their Apprehenſions about that ſtate wherein they muſt live for ever. Idem. p. 151.

XVIII. Galeacus Carraciolus, Marquiſs of Vico, of a grea Eſtate, powerful Relaticus, both in the Emperor and Popes Court, (the laſt of which was his near Relation) notwithſtanding the great Promiſes and endearing Letters of his Kindred, the bitter Cries and Tears of his Parents, his Wife and Children, the loſs of his Honour and Eſtate; yet broke through all theſe Temporal engagements, forſook his Country and all that was dear to him, to go to Geneva and embrace a Reproached, Deſpiſed and Perſecuted Goſpel, chuſing rather with Moſes (to whom he was compared) to ſuffer Afflictions with the People of God, than to enjoy the pleaſures of ſin for a ſeaſon, eſteeming the reproach of

Chriſt greater riches than the treaſures of this World; becauſe he had reſpect to the recompence of reward, and endured, as ſeeking him who is invifible. He uſed to ſay, That he ſhould not look upon himſelf to be worthy to ſee the Face of God, if he did not prefer one hours communion with Chriſt before all the riches and pleaſure of this World. Galeacius's Life.

XIX. The late Earl of Rocheſter, though he ſpent a great part of his Life in the height of Atheiſm and Debauchery, yet upon his Dying Bed God was graciouſly pleaſed to hear the prayers of his neareſt Relation and true Friends, ſo that he became an admirable Penitent. He was the Son of the Lord Wilmot, and a great proficient in Learning; He went to the Univerſity in 1660. when mad Joy and Debauchery for the return of King Charles II. had overrun the Nation; which had very ill effects upon him, ſo that he began to Love thoſe Diſorders too much. After having Travelled for ſome time, he returned back to Court, where falling into Company who delighted in thoſe Exceſſes, he was at length entirely ſubdued by Intemperance; ſo that he confeſſed, for Five Years together he was continually Drunk, which led him to many Wild and Unaccountable things; and being a Perſon of Extraordinary Parts, he ſeemed to affect ſomething ſingular in his Impieties, as well as Writings, above the reach of other Men; taking all manner of pains to pervert others; nay ſo confirmed was he in Sin, that he Lived and almoſt Died a Martyr to it: The licenſciouſneſs of his Temper, with the briskneſs of his Wit, diſpoſed him to love the Converſation of thoſe who divided their time between Lewd Actions and Irregular Mirth, and ſo he came to bend his Wit and Studies to ſupport thoſe ill principles of Atheiſm and Irreligion in himſelf and others; An accident fell out about this time which confirmed him more in theſe courſes, for going to Sea in 1665, there happened to be in the ſame Ship Mr. Montague and another Gentleman of Quality. Theſe two, but eſpecially the laſt, ſeemed perſwaded That they ſhould never return into England, and Mr. Montague ſaid, He was ſure of it; upon which the E. of Rocheſter entred into an Engagement with the other Gentleman, not without Ceremonies of Religion, (Mr. Montague refuſing it) That if either of them Died, he ſhould appear, and give the other Notice of the Future State, if there were any; After which in a Fight with the Dutch, toward the latter end of the Action, the Gentleman fell on a ſudden into ſuch a trembling that he could ſcarce ſtand, and Mr. Montague going to hold him up, as they were in each others Arms, a Cannon Bullet killed him outright, and carried away Mr. Montagues Belly, ſo that he Died an hour after; but this Gentleman never appeared to the E. of Rocheſter afterward, which was a great ſhare to him during his Life; after which he went on to commit all iniquity with greedineſs

dineſs. And yet even this deſperate Sinner, that one would think had made a Covenant with Death, and was at an Agreement with Hell, and juſt upon the brink of them both, God to magnifie the riches of his Grace and Mercy, was pleaſed to ſnatch him out of the Fire; ſo that falling into a great fit of Sickneſs, he laboured under ſtrange Trouble and Conflicts of Mind, his Spirit being Wounded and his Conſcience full of Terror, ſaying, If that God who Dyed for great as well as leſſer Sinners, did not ſpeedily apply his infinite Mercies to his poor Soul, his wound was ſuch as no Man could conceive or bear; crying out, That he was the vileſt Wretch and Dog that the Sun ſhined upon, or the Earth bore, that he now ſaw his Error in not living up to that Reaſon which God endued him with, and which he unworthily vilified and contemned, wiſhing he had been a ſtarving Leaper crawling in a Ditch, that he had been a Link Boy or a Beggar or for his whole life-time confined to a Dungeon, rather than to have ſinned againſt his God; and acknowledged that all the ſeeming abſurdities of Religion and the Holy Scriptures, and the Contradictions thereof, framed by Men of corrupt and reprobate Judgments were now vaniſhed, and the Excellency and Beauty thereof appeared, he being now come to receive the Truth in the Love of it; And upon his Death Bed gave command to his Reverend Chaplain, to Preach abroad, and let all Men know how ſeverely God had diſciplined him for his Sins by his Affli-ting hand, that his Sufferings were moſt juſt, though he had laid ten thouſand times more upon him; and how God had laid on one ſtripe upon another, becauſe of his grievous Provocations, till he had brought him home to himſelf; and declaring, that from the botom of his Soul he did deteſt and abhor the whole courſe of his former wicked Life; and admired the goodneſs of God who had given him a true ſenſe of his pernitious Opinions and Vile Practices, warning all Men in the name of God, and as they regard the welfare of their Souls, no more to deny his Being or his Providence, or deſpiſe his Goodneſs; no more to make a mock of Sin, or contemn the pure and excellent Religion of the ever bleſſed Redeemer; through whoſe Merits alone he who was one of the greateſt Sinners, did yet hope for Mercy and Forgiveneſs; and in this Penitent and Religious temper and frame of Spirit, he ſome time after gave up the Ghoſt. E. of Rocheſters Life and Sermon.

XX. I ſhall conclude with ſome brief Remarks out of the Life of the Excellent L. Chief Juſtice Hales. This Gentleman was deſcended rather from a Good than a Noble Family, and about ſeventeen went to Oxford, where he was placed under an able Tutor, and was an extraordinary profiſient; but the Stage-Plays coming thither, he was ſo corrupted by ſeeing many Plays, that he almoſt wholy forſook his Studies, of which miſchief being

ſenſible

sensible, he at his coming to London resolved never to see a Play again, to which he constantly adheared; but one Corruption of the Mind draws another, so that he fell into many youthful Vanities, and kept company with some vain People, till a sad accident drove him from it; for he with other Young Persons, being invited out of Town to be Merry, one of the Company called for so much Wine, and went on in such excess, that (tho' Mr. Hales would have prevented it) he fell down as Dead before them, so that all present were not a little affrighted, who did what they could to bring him to himself again, This did particularly affect Mr. Hales, who went into another Room, and shutting the Door fell upon his knees, and prayed earnestly to God both for his Friend, That he might be restored to Life again, and that himself might be forgiven for giving such countenance to such Excess, and vowed to God, that he would never again keep Company in that manner, nor Drink a Health while he lived.

His Friend recovered, and he most Religiously kept his Vow till his Dying Day; and tho' pressed to Drink Healths, particulurlarly King Charles the *II.* used by too many as a distinguishing mark of Loyalty, and drew many into Excess after his Restauration; yet he would never dispence with his Vow, though he was roughly treated for it by some hot and indiscreet Men s This wrought such an entire change on him, that he forsook all vain Company, and divided himself between the Duties of Religion, and the Srudies of his Profession, in the former whereof he was so regular, that for 36 years he never once failed of goirg to Church on the Lords day, and though he was acquainted with all sorts of Learning, yet he seemed to have made the Study of Divinity the chiefest of all others; he was a very merciful and upright Judge, and would hear no causes but in open Court, which a great Peer complained of to the King, who bid him content himself that he was no worse used, and said, He verily believed that he would use himself no better if he had gone to sollicite him in any of his own Causes; He made it as a Rule to himself, That in the Administration of Justice, he was intrusted for God, the King and Countrey, and therefore ought to do it Uprightly, Deliberately and Resolutely; and yet was much concerned that though it was his duty to serve in the Office he was called to, yet was it a great consumer of that little time we have here, which he thought might be better spent in a pious Contemplative Life, and a due Provision for Eternity. J. Hales Life.

To conclude, The most Learned, Wise and Serious in all Ages have concurred in their Judgments, as to a future State, and have thought it the greatest wisdom in the World to be Religious, and to work out their Salvation with Fear and Trembling.

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